

**The Ramakrishna Mission
Institute of Culture Library**

Presented by

Dr. Baridbaran Mukerji

RMICL—8

14260

**THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE
LIBRARY**

CALCUTTA

OPENS.

TEL.

FINES : One anna per day after the last date below.

**RENEWALS : By post, telephone or in person. Quote the
number opposite and last date below.**

23 AUG 2002			
--------------------	--	--	--

P.T.O.

OUTLINES OF THE WORLD'S HISTORY

ANCIENT ORIENTAL HISTORY

OUTLINES OF THE WORLD'S HISTORY

ANCIENT, MEDIÆVAL, AND
MODERN

By EDGAR SANDERSON, M.A.

Late Scholar of Clare College, Cambridge
Author of "A History of the British Empire"

New and Revised Edition

PART I

Ancient Oriental History

BLACKIE AND SON LIMITED

50 OLD BAILEY LONDON
GLASGOW AND BOMBAY

1910

✓
✓
RMIC LIBRARY

Acc. No. 14,260

Class No.

Date

St. C.

Class.

Cat.

Bk. Class.

Book

✓
Joc.

✓

PREFACE

The present edition of Sanderson's *Outlines of the World's History*, like the former, is issued in four parts as well as in a single volume, there having been frequent calls for the several sections of the work to be published separately. The first of these parts, which here follows, deals with "Ancient Oriental History", the others being "Greece and Rome", "Mediæval History", and "Modern History".

Many changes have now been made on the text, these being rendered necessary by the light thrown upon the past through the researches and discoveries of recent times; while there has also been provided a greatly improved equipment of illustrations and maps.

CONTENTS OF PART I.

INTRODUCTION—

1. History : its Scope and Character, - - - - -	1
2. The Families and Races of Mankind, - - - - -	5
Summary, - - - - -	10
CHINA, - - - - -	11
INDIA, - - - - -	16

SECTION I.

THE ANCIENT ORIENTAL MONARCHIES.

CHAPTER

I. GEOGRAPHICAL SKETCH, - - - - -	22
II. EGYPT, - - - - -	24
1. Historical Outline, - - - - -	24
2. Egyptian Civilization, - - - - -	32
III. THE BABYLONIANS AND ASSYRIANS, - - - - -	41
1. Introduction, - - - - -	41
2. Babylonian Empire, - - - - -	42
3. Assyrian Empire, - - - - -	46
4. Later Babylonian (or Chaldean) Empire, - - - - -	51
IV. THE HEBREWS, - - - - -	54
V. THE PHŒNICIANS, - - - - -	61
VI. THE MEDO-PERSIAN EMPIRE, - - - - -	68
COMMERCE OF THE ORIENTAL NATIONS, - - - - -	78
ANALYTIC SYNOPSIS OF ORIENTAL HISTORY, - - - - -	79

PART I

List of Illustrations

SEPARATE COLOURED MAPS

	PAGE
ANCIENT ORIENTAL MONARCHIES, - - - - -	follows 22
THE PERSIAN EMPIRE, time of Alexander the Great, - - - - -	,, 68

MAPS AND ILLUSTRATIONS IN THE TEXT

	PAGE		PAGE
Map of Earliest Historic Lands, - - - - -	7	Egyptian Mummy, - - - - -	38
Brahma, - - - - -	18	Egyptian Column, showing applica-	
Buddha, - - - - -	19	tion of the Lotus, - - - - -	39
Figure of Indra in Rock Temple of		Egyptian Lyres, - - - - -	40
Ellora, - - - - -	20	Chaldean Diviner, - - - - -	43
Chief Shrine over Temple, Tanjore, -	21	Brick with Cuneiform Writing, -	44
Egyptian Sphinx, - - - - -	24	Assyrian Winged Human-headed	
Egyptian Papyrus (<i>Papyrus anti-</i>		Bull, - - - - -	46
<i>quorum</i>), - - - - -	25	Sargon in his Chariot, - - - - -	48
Hieroglyphic Inscription from the		Dagon of the Assyrians—bas-relief	
Rosetta Stone, - - - - -	28	from Nimroud, - - - - -	50
Signet Ring of Cheops, - - - - -	29	Birs Nimroud (on site of Babylon), -	52
Map of Egypt at the time of the Per-		Map—The Dominion of Solomon and	
sian Conquest by Cambyzes, - - - - -	31	Phoenicia, - - - - -	54
Head of Alexander the Great, - - - - -	32	Coin of Titus, - - - - -	59
Egyptian War Chariot, - - - - -	34	A Phoenician Galley, - - - - -	63
Comparative Diagrams of St. Paul's,		Comparative Table of Hebrew, Phœni-	
Birs Nimroud, and the Pyramids, -	35	cian, Greek, and English Alpha-	
Egyptian Sculptured Figure—Ra-		bets, - - - - -	66
meses II., - - - - -	36	Persian Soldiers, - - - - -	73

OUTLINES

OF

GENERAL HISTORY.

INTRODUCTION.

I. HISTORY: ITS SCOPE AND CHARACTER.

1. HISTORY is a record of the doings of civilized mankind, in their progress towards the greatest of political and social blessings -- a rational freedom of thought and action. History defined.

2. History deals with the life only of political communities, or *nations*, and not with races of men who have made little advance from a primitive state. The special duty of history is to sketch the career and describe the condition of those great nations whose ideas and institutions, or whose achievements in art, science, politics, literature, and war were remarkable in their own epoch, or, by influencing other nations, helped to make the civilized world what it is now. Scope of history.

3. According to the view of the wisest and best of men, God governs the world, and on this view, the history of the world is the carrying out of His plan, the working of His government, who "made of one blood all nations of men for to dwell on the face of the earth." An eloquent preacher¹ holds that "different nations seem destined by God to achieve different missions. The Jew had the highest—to reveal to the world holiness. The Oriental stands as a witness to the reality of the invisible above the visible. The Greek reminded the world of eternal beauty; and the destiny of the Roman seems to have been to stamp upon the minds of mankind the ideas of law, government, order." The study of history derives its grandeur and importance from the Interest and importance of history.

¹ F. W. Robertson. Sermons.

fact that, in human actions, we are really gazing on the working-out of the will of the Divine author and ruler of the world, for the most part silently urging all things human on to issues quite unperceived until their full accomplishment, but now and again, at the great crises of the destinies of man, acting through the heroes of our race with manifest and startling energy and effect.

4. The Eastern nations did not reach to the height of the idea that *mankind* is, and ought to be, free; they only knew of freedom for *one*—the despot—to whose caprices they became victims and slaves. The Greeks first became conscious of freedom as the right of mankind, but they, as well as the Romans, knew only of freedom for a part of mankind—their own citizens, and so had a system of slave-holding bound up with the free constitution which those citizens enjoyed. The Teutonic nations, aided by Christianity, first became conscious that *man*, as such, is free, and by slow degrees slavery was abolished, and constitutional freedom was established in modern states, organized in a rational way. The history of the world is an account of the growth among mankind of this consciousness of freedom for the race. This is the grand aim which the world's history has seen, at least in part, attained—the acquirement of freedom for the heaven-born spirit of man. On this altar have been laid the sublime sacrifices of patriots and heroes; to this pole-star, amid the constant change of conditions and events, the magnet guiding the track of this great labouring sorrow-laden bark of humanity has been, on a wide view, ever true. The springs of action in history are the various needs, characters, passions, and talents of men.

5. Passing to the picturesque view of this great subject, we find that “the world's history is a grand panorama of events and changes, the sight of which calls into play all the emotions of the soul of man—love of goodness, enjoyment of beauty, admiration of greatness; hope and fear for the results of struggles in which human action and suffering are involved; pity for the fallen greatness both of men and of empires; joy in the issuing of new life from the ashes of the funeral-pile of nations that have consumed themselves away.”

6. If it be asked, “Why do we, in the studies of our colleges and schools, give such predominance to the history of ancient Greece and Rome, while we neglect in comparison the records

of the former empires of western Asia, and pay no heed at all to olden India and China?" the answer is not far to seek. It is because ancient Greece and Rome have been very largely, the former empires of western Asia far less, and olden India and China scarcely at all, influential in making modern Europe what it is. As for the ancient eastern monarchies (apart from India and China), their chief interest for us lies in the connection which they had with Greece.

Relative importance of nations in history.

7. The grand crisis in the history of the world is the contest between freedom and despotism which was, in Grecian history, decided on the plain of Mar'athon, where the Greeks overthrew the power of Persia, and saved Europe from falling under the rule of an eastern despot. From that hour it was possible for Europe to work out and to enjoy true liberty and civilization in the combination of the personal freedom of the private citizen with a willing submission to the supremacy of public law.

The Greeks.

8. In the Roman Empire we have the spectacle of almost the whole civilized world ruled by one state, upon a system adapted with consummate skill for the maintenance of law and order throughout. When the Roman Empire perished under the pressure of foreign influence, aided by internal corruption and decay, the vigorous races of northern and central Europe began a new development of civilization which, combined with Christianity, by slow degrees made Europe what we see it now. The shattered fragments of the Roman Empire, under the pressure of the conquering tribes, assumed new forms, and new nations arose to become the founders of the state-system of Modern Europe.

The Romans.

9. The political and social life of Greece and Rome have directly influenced all European nations down to the present hour. The present character of Englishmen is closely connected with the facts that, at Athens, a citizen enjoyed absolute political and social freedom, and that in the Roman system all personal feelings and tastes were subjected to the rigorous supremacy of absolute law. All ancient history leads up, through Greece, to Rome triumphant; all modern history comes down to us from Rome beaten and broken. This is the ample vindication of the claims of Greek and Roman history to the study and regard of modern readers. How stands the case with India and China, as contrasted

Influence of Greece and Rome.

with Greece and Rome? The Chinaman was, and is, a pedant; the Hindoo was, and is, a dreamer; the Greek was a thinker and an artist; the Roman was a man. For European civilization, the pedant could teach nothing; the dreamer has done nothing; the thinker and artist developed, moulded, and improved himself and all around him, and all that came after him; the man conquered and governed the world.

10. It is interesting and important to notice the geographical conditions under which great nations have arisen. This has always occurred either in valley-plains, the regions traversed and watered by some great river and its tributaries, or on a coast which has afforded the means of commercial intercourse with other nations.

11. Thus India and China consist of valley-plains, and have given rise to great nations, lying, as we have shown, beyond the scope of the general history of the world, though curious and interesting in themselves. Babylonia, which had the Euphrates and the Tigris for its rivers, was one of the great empires of old. Egypt was watered by the Nile. In all these regions, agriculture provided plenteous food for man, and soon gave rise to property in land; this property was the origin of legal relations, and so we have the basis of a state.

12. The chief seat of the history of the ancient world was the great Mediterranean Sea. "On its shores," says Hegel (pron. Hay'gl), "lie Greece, a focus of light; Syria, the centre of Judaism and of Christianity; south-east, not far away, are Mecca and Medi'na, cradle of the Mussulman faith; Rome, Carthage, Alexandria, lay all on the Mediterranean, mighty heart of the old world. Around this great uniting sea, a bond between the three great continents of the eastern half of this our globe, all ancient history of the higher value gathers."

13. We notice, further, that nations really great in arts and arms, in polity and learning, have arisen only in the temperate zone of the earth. The reason is that there alone has nature allowed man to devote his time and powers to self-culture. In the torrid and the frigid zones, the struggle with the forces of nature is too fierce and constant to allow men to do more than reach a certain point of civilization.

2. THE FAMILIES AND RACES OF MANKIND.

14. Ethnologists have divided mankind into five leading families—the *Caucasian*, *Mongolian* (or *Tartar*), *Negro* (or *Ethiopian*), *Malay*, and *Ameritan*,—or, according to colour, the *white*, *yellow*, *black*, *brown*, and *red* races. The epithet *Caucasian* is taken from the mountain-range between the Black and Caspian Seas, near to which region the finest specimens of man—regarded physically—have always been found. *Mongolian* is derived from the wandering races who inhabit the plateaux of Central Asia. *Negro* is the Spanish word for “black.” *Malay* is connected with the peninsula of *Malacca*, where some of the race founded a state in the thirteenth century. *American* is applied to the copper-coloured race found in that continent when it was discovered.

15. The *Caucasian* race has now spread, through colonization, over the whole world, but its proper region is *Europe*, *Western Asia*, and the *northern strip of Africa*. Nine-tenths of the people of Europe belong to the *Caucasian* family; the other tenth belong to the *Mongolian*, and include the *Turks*, the *Magyars* (in Hungary), the *Bulgarians*, the *Finns*, and the *Laplanders*. In Asia, the *Caucasians* include the *Arabs*, the *Persians*, the *Armenians*, the *Afghans*, and the *Hindoos*. In Africa, the *Caucasians* are widely spread over the north, and are now numerous in the south as immigrants from Europe. In *North* and *South America* two-thirds or more of the people are now Caucasian. *Australia* and *New Zealand* are being rapidly occupied by Caucasian colonists.

16. The *Mongolian* family has its true home in Asia, and is the predominant family in that continent. It includes the *Mongols proper*, or the wandering and settled tribes north and west of China; the *Chinese* themselves, the *Japanese*, *Burmese*, *Siamese*, and other peoples in the south-east and east of Asia, the *Tibetans*, and the tribes of the Siberian plains. The *Turks*, *Magyars*, *Finns*, *Laplanders*, and others, in Europe, as above stated, are also *Mongolians*.

17. The proper home of the *Negro* race is *Africa*, to the south of the Sahara. The *Malay* tribes inhabit the peninsula of *Malacca* and the adjacent islands, and include also the people of *Madagascar*, the *New Zealanders*, and the dwellers in some of the *Polynesian archipelagoes*. The

American or *red* variety of mankind includes the native races of North and South America, commonly called Indians.

18. Of all these races of mankind the only one whose history is important for us is the *Caucasian* or *white* race, to which belonged the peoples of those states and empires of old—the *Egyptian*, the *Assyrian*, the *Babylonian*, the *Hebrew*, the *Phœnician*, the *Hindoo*, the *Persian*, the *Greek*, and the *Roman*. This race displays the most highly civilized, most gifted and progressive, type of mankind.

19. This grand stock—the *Caucasian* race—has been classified into three main branches: i., the *Aryan* (ā'ri-an) or *Indo-European*; ii., the *Semitic*; iii., the *Hamitic*. The term *Aryan* is derived probably from an ancient word implying that they were, or considered themselves, "*worthy, noble*." The earliest home of the Aryan people cannot be definitely settled. Some have placed it in Central Asia; at the present day most authorities place it in Eastern Europe, somewhere between the Carpathians and the Volga. We may believe with the great philologist, Max Müller, that "the parent-stock (from whom all the Aryan tribes have sprung) was a small clan . . . speaking a language not yet Sanskrit, or Greek, or German, but containing the dialectic roots of all. . . . There was a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindoos were living together, separate from the ancestors of the Semitic race."

20. The *Aryan* branch includes nearly all the present and past historic nations of Europe—the *Greeks*, *Latins*, *Teutons* or *Germans* (including the English and others), *Celts*, and *Slavonians*, as well as several *Asiatic* peoples—the *Hindoos*, *Persians*, *Armenians*, and *Afghans*.

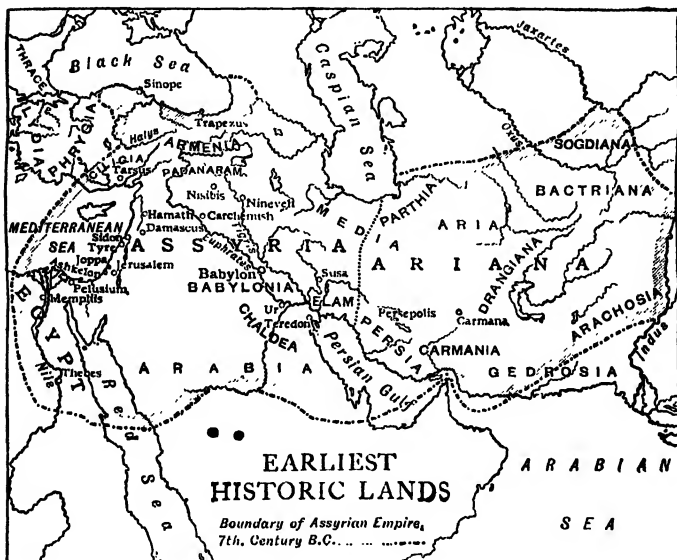
21. The *Semitic* branch is so called from *Shem*, son of Noah, described in the Bible as ancestor of some of the nations which it includes. The *Semitic* branch includes, as its chief historical representatives, the *Hebrews*, *Phœnicians*, *Babylonians*, *Assyrians*, and *Arabs*.

22. The *Hamitic* branch is named from *Ham*, the son of Noah, regarded as ancestor of some of its peoples. The *Hamitic* branch is represented in history by one great ancient nation—the *Egyptians*.

23. A leading part in the history of the world has been, and is still, played by the Aryan nations. The only great *Hami-*

tic nation—the *Egyptians*—became highly civilized at a very early time, and exerted a marked influence on others, and so on the civilization of succeeding ages. The *Semitic* race is highly distinguished in the records of religious belief, because with them originated the three faiths whose main doctrine is that there is but one God—namely, the *Jewish*, the *Christian*, and the *Mahometan*. Apart from this, and with the special exception of the ancient

Comparison of these three branches.



Phœnicians, the Semitic nations have not done so much for mankind as the Aryan. They have not been generally distinguished for progress and enterprise, but have mainly kept to their old home between the Mediterranean, the river Tigris, and the Red Sea. It is the Aryans that have been the parents of new nations, and that have reached the highest point of intellectual development, as shown in their political freedom, and in their science, literature, and art.

24. The glory of the Aryan element is shown in the fact that the ancient *Greek* and *Roman*, the *modern German*,

Englishman, and *Frenchman*, are all of Aryan race. The Caucasian presents us with the highest type among the five families of man: the Aryan branch of the Caucasian family presents us with the noblest pattern of that highest type. The Aryan in history shows all that is most worthy of renown in energy, and enterprise, and skill, and claims of right the foremost place on history's page.

25. At some remote period of the past the forefathers of the Hindoos and the Persians and of nearly all the European nations were one people, living together, probably in Eastern Europe. Under the pressure of increasing numbers, and spurred on by their own enterprising nature, these Aryan peoples began and for ages continued to move, or send out successive bodies of emigrants, from their ancestral seats. In course of time, wandering bands, deriving their origin from the original stock, reached and peopled Northern Hindostan, Persia, and the intervening lands; others, at different times and long intervals, spread over Europe. The *Celts* in early times held a prominent place among the Aryan peoples. They appear to have spread themselves over a great area in the middle and south of the Continent; but as a distinct people they are now only found inhabiting parts of the British Isles and France. Later, the *Italic* (or *Latin*) tribes drove the *Celts* out of the peninsula now known as Italy; while the *Hellenic* (or *Grecian*) tribes occupied the peninsula of Greece; the *Teutonic* tribes drove out the *Celts* from Central Europe, and finally occupied Denmark and the Scandinavian peninsula (Sweden and Norway). At a still later period came forward the *Lithuanians* and *Slavonians*—the *Slavonians* being now spread over Russia, Poland, Bohemia, Servia, and other lands, while the *Lithuanians* are settled on the Baltic coast of Russia. The greatest part of the above movements took place before the dawn of history, and thus was Europe gradually overspread by peoples speaking Aryan languages.

26. The proof is here simple and decisive. The comparison of words in *Sanskrit* (the ancient language of the Hindoos), *Zend* (the olden speech of Persia), *Greek*, *Latin*, *English*, and other tongues has shown that all these languages come from a common original, spoken by some one community not yet broken up by migration. In all, or nearly all, these tongues, the names of common things, the words expressing simple implements and actions,

Evidence of
language as
to original
unity of
Aryan races.

the words for family relations, such as *father, sister, mother, brother, daughter, son*, the earlier numerals, the pronouns, the very endings of the nouns and verbs, are substantially the same. Accident could not have hit on this phenomenon; and, since many of the nations speaking thus have for long ages been parted from each other by vast stretches of the earth's broad surface, they could not learn them, in historic times, one from another. Borrowing and imitation being thus excluded, the only possible account is that these words and forms were carried with them by the migratory Aryan tribes as part of the possessions once shared by all in their one original home.

27. The study of these Aryan tongues has also told what progress had been made by this, the king of races, before the time arrived for starting on its destined task to occupy and to civilize the western world.

Aryan civilization before the migration.

Whatever words are alike (as in the argument above) in all or nearly all these Aryan tongues, must be the names of implements, or institutions, or ideas, used, started, or conceived before the first wave of migration made its way. We thus learn that, at that far-distant time, the Aryans had houses, ploughed the earth, and ground their corn in mills. The family life was settled—basis as it is of all society and law. The Aryans had sheep and herds of cattle, horses, and dogs, and goats, and bees; they drank a beverage made of honey; knew and could work in copper, silver, gold; fought with the sword and bow; had the beginnings of kingly rule; looked up and worshipped either the sky itself, or One whom they regarded as the God who ruled there. Thus far above the savage state the Aryan race had risen.

28. In these outlines of the general history of the world we shall give, after a notice of the comparatively non-historical China and India:—1. The *Ancient Eastern Nations*, including—1. The *Egyptians*. 2. The *Babylonians*, and the *Assyrians*. 3. The *Hebrews*. 4. The *Phœnicians*. 5. The *Persians*.—II. The *History of Greece*.—III. The *History of Rome*.—IV. The *History of the Middle Ages*.—V. The *History of Modern Europe*.

Divisions of this book.

29. All history is really one unbroken whole, but for practical convenience it has been divided into *Ancient History*, ending with the breaking-up of the dominion of Rome in the fifth century (A.D. 476); *Mediæval History*, from the downfall of Rome to about the middle of the fifteenth

Periods of history.

century; and *Modern History*, from that part of the fifteenth century to the present day.

SUMMARY.

I. Families of Mankind:—

- | | |
|------------------------|-----------------------|
| 1. CAUCASIAN. | 3. NEGRO (Ethiopian). |
| 2. MONGOLIAN (Tartar). | 4. MALAY. |
| 5. AMERICAN. | |

II. Divisions of Caucasian Race:—

ARYAN (Indo-European) BRANCH	{	HINDOOS.
		PERSIANS.
		AFGHANS.
		GREEKS.
		LATINS.
		TEUTONS or GERMANS.
SEMITIC BRANCH ...	{	CELT.
		SLAVONIANS.
		HEBREWS.
		PHENICIANS.
HAMITIC BRANCH ...	{	BABYLONIANS and CHALDEANS.
		ASSYRIANS.
		ARABS.
		EGYPTIANS.

III. Divisions of History:—

- (a) *China*.
(b) *India*.

1. ORIENTAL NATIONS, i.e. *Egyptians, Babylonians, Assyrians, Hebrews, Phœnicians, Medes and Persians*.
2. GREECE.
3. ROME.
4. MIDDLE AGES.
5. MODERN EUROPE.

IV. Periods of History:—

- ANCIENT HISTORY, from early times to fall of Western Roman Empire, A.D. 476.
MEDIÆVAL HISTORY, from fall of Western Roman Empire to middle of fifteenth century.
MODERN HISTORY, from middle of fifteenth century to present time.

(a) CHINA.

1. China is one of the oldest and strangest of nations. At a very early period she advanced to the state in which she now is, with the exclusion of all change in her system, and with an apparent incapacity for vital progress. China has always been a subject of marvel to Europeans, as a country which, self-originated, appeared to have no connection with the outer world. The people belong to the Mongolian family of man.¹

2. China proper, sloping eastwards from a mountainous interior, sinks by successive terraces into a vast level tract of unequalled fertility, formed by the alluvial deposits of its great rivers, the *Yang-tse* ("Son of the Ocean"), and the *Hoang-ho* ("Yellow river," from the colour of its mud). Its temperate climate and rich soil, productive in wheat, barley, rice, roots, and green crops, favoured the early and rapid growth in numbers of a people distinguished by skill and industry in agriculture.

3. The traditions of China, when we set aside fabulous absurdities, go back to 3000 years before Christ, and one of their sacred books, the *Shu-king* (treating of history and of the government and laws of the ancient monarchs), begins with the emperor Yao, 2357 years B.C. About 600 B.C. the philosopher *Lao-tse* was born. He is famous as the founder of a part of Chinese religion, called "*Tao-tse*" or "*Worship of Reason*," and as the author of the "*Tao-te-king*" or "*Book of Reason and Virtue*." He teaches a kind of Deism in theology, and a sort of Stoicism in practical philosophy.

4. About 550 B.C. the great philosopher *Confucius* was born. His name is a Latinized form of the Chinese word *Kong-fu-tse*, i.e. "*the teacher, Kong*." This great teacher of religion and morals is still venerated by his countrymen. He was of royal descent, and held high office at court, which he left to become the founder of a philosophical sect and an earnest instructor of the people. After his death, about B.C. 480, the Chinese worshipped him as a god.

¹ Recently some eminent scholars have maintained that by researches into the most ancient writings of the Chinese they have been able to discover an early communication or connection between China and Western Asia, and that the culture of China must have borrowed various elements from an earlier civilization in Babylonia.

5. He taught that there was but one God and one Emperor, to whom all rulers of other nations are as vassals. His moral teaching dwelt on reverence for ancestors, benevolence, justice, virtue, and honesty, the observance of all usages and customs once introduced, reverence for old age, and strict discipline for children. He inculcated the peaceful virtues of domestic life, and justice and humanity as duties of monarchs. He praises also the delights of friendship, and teaches the forgiveness of offences.

6. He revised the five *Kings* or sacred books of the Chinese, documents similar, as regards the estimation in Chinese sacred books. which they are held in China, to the Mosaic records of the Jews, or to the *Vedas* of the Hindoos, and the Homeric poems of the Greeks. These old books are the foundation of all Chinese studies. Besides the *Shu-king*, there are the *Y-king*, a metaphysical work; the *Shi-king*, a book of ancient poems; the *Li-king*, dealing with the customs and ceremonial observances connected with the emperor and the state functionaries; and the *Tshun-tsin*, a history of China in the time of Confucius.

7. In the third century B.C. the Great Wall of China, 1500 miles in length, was built on the northern frontier, to defend it against the inroads of the Huns, who, however, broke through the wall at the beginning of the second century B.C. and overran the country. The Chinese emperors bought off the barbarians by a regular tribute of money and silk, as our Ethelred II. paid *Dane-geld* to his foes.

8. The famous Mongol emperor *Jen'ghis Khan*, who reigned from A.D. 1206 to 1227, invaded China, took the royal city of Peking, and annexed some of the northern provinces. In A.D. 1260 the Mongol emperor *Kublai Khan*, a grandson of *Jen'ghis*, conquered the whole of Northern China, to which, in 1279, he added Southern China, and so became the ruler of the whole country. *Kublai Khan* thus founded the Mongol dynasty of China, and removed the capital from Nankin to Peking.

9. At this time an interesting connection between China and Europe arose. The celebrated Venetian traveller, *Marco Polo*, explored the strange eastern land for the first time, and lived for seventeen years at the court of *Kublai Khan*, about whom he gives some interesting information in the trustworthy book of travels which his own age rejected as fabulous.

10. About the middle of the seventeenth century the *Manchoos*, from the north-east, invaded and conquered the *The Manchoo* country and established the *Manchoo* dynasty, *dynasty*. which still reigns there, the language of the conquerors being that used at court and for official documents.

11. After this time the East India Company established a trade with China, and in 1793 Lord Macartney was *England and* sent by George III. as ambassador. He had several *China*. interviews with the emperor, but the mission had no result beyond the insight it gave into Chinese character and customs. In 1816 Lord Amherst's embassy tried to obtain permission for a British minister to reside at Peking, and sought the opening of ports on the northern coast to our trade. Lord Amherst did not even succeed in seeing the Chinese emperor, owing to refusal to perform the ceremony of *Kotow* or prostration at the Celestial ruler's feet, and returned to England with a letter to the Prince Regent, which contained the words, "I have sent thine ambassadors back to their own country without punishing them for the high crime they have committed" (in approaching me). This revealed the secret of China's failure to make real advances from her stationary condition—the insanity of self-conceit and the stolid refusal of intercourse with other nations.

12. If the state and the upper classes can be said to have any religion at all, it is the Confucianism described *Religion* above—a system of morality and philosophy which *China*. has little or nothing to do with a creed in the true sense. The lower classes believe to some extent in the religion called *Buddhism*, introduced from India in the first century A.D. It is called in China the "religion of *Fò*" (another name for *Buddha*), and is a system of materialism which teaches the annihilation of man after death, mixed up with gross idolatry and superstition. There is also a sect devoted to the worship of *Lao-tse*, the philosopher mentioned above. In fact, however, the ordinary Chinaman has no religion whatever, and almost universal indifference to all creeds prevails.

13. In China a patriarchal despotism is the system of rule. The laws of the state are partly civil ordinances and *Government*. partly moral requirements reaching to the inner self of every citizen. The state is treated as virtually one great family, and the people regard themselves as children of the state. The whole development of the civil and social

polity is a grotesque mixture of reason and absurdity. An exaggerated filial reverence causes the merits of a son to be attributed to his dead father, and ancestors have titles of honour bestowed upon them for the good deeds of their posterity. The emperor is supposed to direct the whole business of the state, for which end the imperial princes have been educated on a strict system that has furnished China with a succession of pedantic Solomons. To advise or consult with the sovereign there is a Grand Council or Cabinet, and also another body of advisers forming a sort of Senate. There are now a number of boards or departments dealing with education, commerce, foreign affairs, &c. There is no proper nobility—official station, based largely upon competitive examinations, being the only rank recognized outside the imperial family.

14. The provinces are under governors or viceroys responsible to the emperor, and under them are officials, **Officials.** of varying rank according to the importance of the local divisions over which they are placed. The higher officials are by Europeans commonly called *Mandarins*, and are of two classes, *learned* (the civil officers) and *military*. There is a permanent board of *Censors*, who are supposed to exercise a strict supervision in all matters of government and over the public and private conduct of the mandarins, reporting thereon direct to the emperor. The officers of government are poorly paid, and public office is everywhere utilized for the purpose of bringing wealth to the holder, bribery and corruption being common from the highest to the lowest official. Every mandarin can inflict blows with the bamboo, and even high officials may be punished in this way. At every turn, in a system in some points excellent, but the product of a prosaic understanding, without due regard to sentiment, honour, or freewill, we are met in China with pedantic pettiness and folly.

15. In respect of civilization the Chinese have ever been a people of ingenious and precocious children who have never succeeded in growing up. They are said to have known the art of making paper as early as the first century A.D., and to have practised printing from wooden blocks, which they still continue to do, as early as the seventh or eighth century. They have a varied and extensive literature, but probably little of it would interest the Western nations.

16. They were famous at a very early period for the porcelain which has made the name of their country a generic term

for all such fine and beautiful earthenware. Their robes of woven silk were worn by the luxurious Roman ladies under the early empire, and they have been long noted for their skill in lacquered ware and their delicacy of carving in wood, ivory, tortoise-shell, and mother-of-pearl. The superficial cleverness of handiwork displayed by Chinese artisans serves but to heighten the effect of the ludicrous produced on the European mind by the paltry results of a pretentious, antiquated, and inherently unprogressive order of civilization. Manufactures.

17. They profess to hold the sciences in great honour. What they call *science*, however, is merely a collection of ill-arranged facts and beliefs; it is pursued without regard to intellectual ends, and hindered in progress to what is higher by a curious, cumbersome, and clumsy language. The Chinese have never attained to the possession of an alphabet, which, with nations of the higher development, has always been the first step towards real enlightenment. Each Chinese character represents a word, and in writing and printing the characters are not arranged horizontally either from left to right as in European languages, or from right to left as in Hebrew and the cognate languages, but in vertical columns, to be read from top to bottom. China's want of scientific attainments in *medicine* is shown by the theory that from the beating of the pulse alone the physician can tell the cause and locality of the disease. Science.

18. It is clear enough that Europe and true civilization had nothing to gain, and have gained nothing, in the way of culture, from a country where 400 millions of people are treated like children; where there is no originality and no free-will; where no progress, save from outward impulse, is possible. This outward impulse has at last been given by the force of events, bringing China into closer connection with European nations and with the progressive Japanese; and some forward steps have been taken. Telegraphs, for instance, have been introduced, railways are making fairly rapid progress, though ordinary roads are wretched or non-existent. An Imperial University has been established at Peking in which Western learning is taught, and schools of modern type have arisen in many cities. Chinese want of progress.

(b) INDIA.

1. Indian civilization, like that of China, has contributed little or nothing to the culture of the Western world. From the prosaic pedantry of China, however, we pass, in India, to a region where fancy and sensibility have held sway, though the absence of energy, and of true human dignity and freedom, has prevented the people from exhibiting historical progress of the highest order. Indian records present us with no political action; the people have achieved no foreign conquests, and have repeatedly succumbed to foreign invasion. They are a people of dreams, not of deeds.

2. In regard to general history, India has been an object of desire to other nations from very early times, as a land teeming with riches and marvels; the treasures of nature, such as pearls, perfumes, diamonds, elephants, gold; and treasures of wisdom in her sacred books. Alexander the Great was the first European recorded to have arrived there by land; in modern times the European nations first made their way to India by sea round the Cape of Good Hope. The Hindoos are one of the few Aryan peoples of Asia, and probably crossed the Indus into the rich alluvial river-plain of the Ganges about 2000 years B.C. They dispossessed the peoples, probably of Tartar origin, to the north of the river Nerbudda, and gradually penetrated the great southern peninsula known as the Deccan. The dark-skinned aboriginal natives were by no means exterminated, and their descendants, in the persons of the hill-tribes and others, still amount to many millions.

3. India first came into historical connection with Europe at the invasion of Alexander the Great in B.C. 327. The Macedonian conqueror did not go far beyond the Indus, and, after defeating a king named Porus, returned by way of the Indus and the sea to Persia.

4. Early in the tenth century A.D. Mohammedan invasions of India, through Afghanistan, began, and early in the thirteenth century an Afghan dynasty was established at Delhi, and northern India was subdued.

5. During the thirteenth century the Mongols of the empire of *Jenghis Khan* invaded India and met with many successes and defeats. In 1398 the great Tartar

conqueror, *Tim'ur* or *Tam'erlane*, took and sacked Delhi, and, after overrunning the land to the mouths of the Ganges, retired and left anarchy and misery behind him.

6. In 1526, *Sultan Ba'ber*, a descendant of *Tamerlane*, founded the Mogul Empire in India. His grandson, *Akbar*, ^{The Mogul Empire.} reigned from 1556 to 1607, and extended his power over most of the peninsula, being distinguished by his justice and his tolerance in matters of religion. Akbar's son, *Jehan'ghir*, received in 1615 the English ambassador, Sir Thomas Roe, despatched by James I. Jehanghir's son, *Shah Jehan*, displayed great architectural magnificence, culminating in the exquisite *Taj Mahal* ("Crown of Empires") at Agra, a mausoleum of white marble built for the remains of his favourite wife. During his reign, which ended in 1658, the *Mah'rattas* began to be formidable in Southern India. The first British trading settlement in India dates from the year 1613; the commercial connection of other European nations with the Hindoos will be noticed in its proper place.

7. In India we see an essential advance, in theory, from the Chinese state of a dead-level of equality for all below the emperors. Along with the despotic power of the ruler are found also different ranks and orders of men. These distinctions are the *Castes*, established in accordance with religious doctrine, and viewed by the people, at last, as natural distinctions. ^{Political condition. Castes.} The very ancient book of *Hindoo* laws, called the *Institutes of Man'u*, regulates these class-divisions of society. In later times many minute subdivisions of caste have arisen, but there were originally four only: 1. The *Brah'mins*, the order of men devoted to religion and philosophy; 2. The *Kshat'ryas*, or military and governing class; 3. The *Vais'yas*, or professional and mercantile class; 4. The *Su'dras*, or lower-class traders, artisans, and field-labourers.

8. The rigid stereotyped character of these orders caused the people of India to be spiritual slaves. Into ^{Effects of caste.} his caste a man was born, and bound to it for life, without regard to poverty or riches, talents, character, or skill. Thus life and energy were fettered; the individual could not make his own position. Nature had for ever settled it for him. Human dignity and human feeling were bound up in the separate castes, and so true expansive morality was unknown; the spirit of man wandered into the world of dreams, and political progress was impossible.

9. Government in India, before its conquest by the British, was nothing but the most arbitrary, wicked, and degrading despotism, unchecked by any rule of morality or religion—a condition worse than that of China under the worst of emperors. The people were degraded even below a feeling of true resentment against oppression; much less were they capable of any manly attempt to throw off the yoke.

10. The prevailing religions of India are *Brahminism* and *Mohammedanism*. More than two-thirds of the people are supposed to hold the Brahminical creed, less than one-fourth are Mohammedans; the Burmese are mainly Buddhists; there are three million Christians.

11. *Brahminism* is the oldest religion, and its tenets are contained in the sacred books called *Vedas*, of which the oldest, the *Rig-Veda*, is certainly one of the most ancient literary documents in existence. The pure Deism of the older form of this religion had for its leading doctrine that of an all-pervading mind, from which the universe took its rise. Then came a belief in three deities, or diverse forms of the same universal deity, viz., *Brahma*, or the Creator; *Vishnu*, or the Preserver; and *Siva*, the Destroyer. This was further corrupted into a *pantheism*, which sees a god in everything—in sun, moon, stars, the Ganges, the Indus, beasts and flowers. The ape, the parrot, and the cow are held to be incarnations of deity, and thus the Divine is degraded to a vulgar and senseless conception.



Brahma.

12. In its higher development, Brahminism holds that the human soul is of the same nature with the supreme being, and that its destiny is to be reunited with him. This led to the great doctrine of metempsychosis, or *transmigration of souls*, which is necessary to purify the

human soul for union with the divine. According to this view, man's soul in this world is united to the body in a state of trial, which needs prayer, penance, sacrifice, and purification. If these are neglected, then the human soul, after death, is joined to the body of some lower animal, and begins a fresh course of probation.

13. In popular practice, the grossest idolatry and superstition, with a cowardly and selfish disregard of human life, have largely prevailed alongside of the philosophical tenets of the educated class. *Mohammedanism* was introduced by the conquerors mentioned in the paragraph on the history of India.

14. *Buddhism* arose about 550 B.C., and derives its name from *Buddha*, or the Buddha (i.e., "*the enlightened one*"), a surname bestowed upon its founder *Gau'tama*, a

Buddhism.

Hindoo of high rank, who developed his creed in retired meditation, and began to teach it in opposition to Brahminism. This religion recognizes no supreme being; it insists on practical morality; teaches the transmigration of souls, and regards annihilation as the good man's final reward.

15. The *Sanskrit* tongue, spoken by the ancient Hindoos, but disused, save as a literary language, for over 2000 years, has been mentioned in our introductory remarks. From it most of the numerous Hindoo dialects are derived. Its condition is a testimony to the high intelligence of the Aryans who peopled India. The name of this elder sister of the Greek, Latin, Per-

Sanskrit tongue.



Buddha.

sian, Slavonic, Teutonic, and Celtic tongues is derived from *sam*, "with," and *krita*, "made," meaning "*carefully constructed*" or "*symmetrically formed*." It is rich in inflectional forms and very flexible, and it has a boundless wealth of epithets. The

alphabet is a very perfect instrument for representing the sounds of the language. A vast religious, poetical, philosophical, and scientific literature is written in Sanskrit.

16. The Hindoos, at the time of Alexander's invasion, had reached a high point of development. They were good astronomers and mathematicians; had great skill in logic and philosophy; manufactured silk and cotton in beautiful and costly forms, and worked rich ornaments in gold and silver.

17. The chief artistic works of India have been architectural. Many splendid buildings are scattered over the country, displaying a variety of styles in which the pyramidal form is very prevalent, a profusion of sculptured ornamentation being also a marked feature. Remarkable



Figure of Indra, in the Rock Temples of Ellora (see note * on page 21).

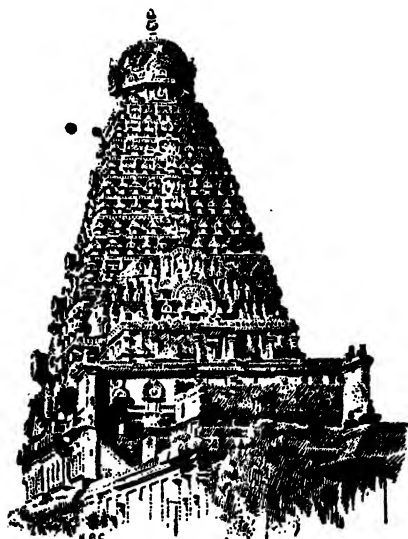
works of a somewhat different kind are the rock temples of *Ello'ra* in the Deccan, near Aurungabad, and of *Elephanta*, a small island near Bombay. These stupendous works have massive pillars and display very rich and elaborate carving.

18. The Phœnicians were probably the first of the nations dwelling round the Mediterranean to enter into commercial

relations with India, the trade being carried on both by sea and land. In later times some of the products of India were also known to the Greeks, while among the Romans they were not uncommon, and fetched very high prices. The intercourse of the modern nations with India will be dealt with afterwards.

19. As illustrating the character of the Hindoo intellect it is remarkable that their literature possesses no historical works. Their minds seem to have been unable to regard events in their true light, and they have had no love of veracity to induce them to record facts as they occurred. The Hindoos exhibit a state of mind in which a sensitive and imaginative temperament turns all outside them into a feverish dream, and so, with all their intelligence and taste, they have had slight influence upon the progress of other nations.

[* Indra originally represented the sky or heavens, and was worshipped in the Vedic period as the supreme god, though he afterwards assumed a subordinate place in the Pantheon.]



Chief Shrine over the Temple, Tanjore.

SECTION I. THE ANCIENT ORIENTAL MONARCHIES.

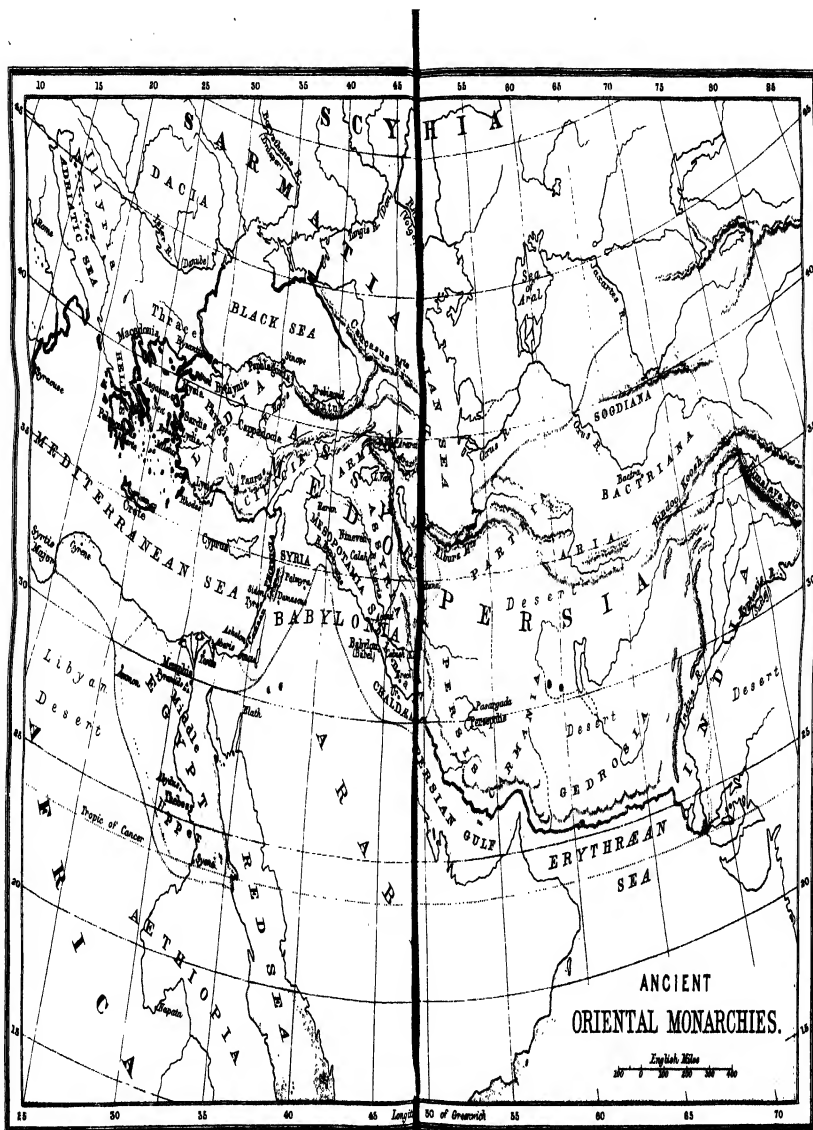
CHAPTER I.

GEOGRAPHICAL SKETCH.

1. The old Eastern monarchies, with the sole exception of Hamitic Egypt, all arose in Asia. Mongolian China and Aryan India have been already dealt with. The truly historical nations of olden Asia are the *Assyrians* (*Semitic*), *Babylonians* (*Semitic*), *Hebrews* (*Semitic*), *Phœnicians* (*Semitic*), and *Persians* (*Aryan*). All these had their career in South-western Asia. This great area of early history may be divided into three regions: 1. That west of the Euphrates; 2. The valleys of the Euphrates and the Tigris; 3. The region from the Zagros Mountains (east of the Tigris) to the Indus.

2. West of the Euphrates we have (a) the *peninsula of Asia Minor*, containing the important Lydian nation and many Greek colonies connected with the later Oriental history; (b) *Syria*, on the eastern shore of the Mediterranean Sea, divided into three distinct parts—*Syria proper*; *Phœnicia*, or the strip of coast between Mount Lebanon and the sea; and *Palestine*, south of Phœnicia; (c) the *peninsula of Arabia*, extending south-eastward, and having little to do with ancient history.

3. In the basins of the Tigris and the Euphrates were several distinct territories: (a) *Armenia*, or the mountainous region between Asia Minor and the Caspian Sea; (b) *Assyria proper*, lying between the Tigris and the Zagros Mountains; (c) *Babylonia*, the great alluvial plain between the lower courses of the Tigris and of the Euphrates, and extending westwards to the Syrian Desert; (d) *Chaldæa* (in the narrower sense, as a province of the Babylonian Empire), west of the Euphrates, at the head of the Persian Gulf; (e) *Mesopotamia*, or the district between the middle courses of the Tigris and the Euphrates; (f) *Elam* and *Susiana*, the country east of the Tigris and at the head of the Persian Gulf.



4. In these territories, the valleys of the Tigris and the Euphrates, arose the two great monarchies of *Babylonia* and *Assyria*, that were afterwards absorbed, in the 6th century B.C., by the mighty empire of *Persia*, extending almost from the Indus to the Mediterranean, *Ægean*, *Euxine*, and *Caspian* Seas, when it had reached the summit of its power. Nations in second region.

5. East of the Zagros Mountains lay *Media* and *Persia proper* — *Media*, north-eastward, towards the Caspian Sea, and *Persia*, on the table-land southwards, stretching to the Persian Gulf. Third region.

6. We have alluded in the introduction to the connection existing between the geographical position and the historical importance of nations. We have also seen that vast nationalities have peopled the alluvial plains in the basins of the Ganges and of the great rivers of China proper. We now learn that great nations arose also in the alluvial plains of the Nile and of the Tigris and Euphrates. Civilization & geography.

7. The truth is, that before the rise of an extensive commerce by sea or land, it is possible for great communities to gather and continue to exist only in those regions where a rich soil provides plenteous food. No soils exceed in fertility the alluvial deposits of great rivers, and among such soils the valleys of the Nile and of the Tigris and Euphrates have ever been famous for their wonderful productive power. Nature herself provides man with that delicious and most nutritious food the date, and as for rice and other grain crops, the earth has fatness such that "if she be but tickled with a hoe, she laughs with a harvest." In pastoral lands the people wander, and must wander, with their flocks and herds, to find fresh grass; they cannot settle down into a polity or state; the agriculturists, who stayed to reap where they had sown the seed, became progenitors of mighty nations, founders of great empires famous through all regions and all ages of the civilized world. Rise of nations.

8. Here then, in such a territory, on such a soil—here, in Egypt, and in South-western Asia, the true history of the civilized world begins, with those nations that had historic records of their own, that rose to a highly-civilized condition; and, more than all, that brought their culture, with more or less of permanent effect, to bear on nations whom they conquered, or who subjugated them. As it comes Original seats of historic nations.

forth from the gloom of a past before all records, we turn our gaze to greet the rising sun of history, disclosing to our view two grand developments of human culture—*Egypt* and *Babylonia*: and first of these we deal with *Egypt*, hoary Egypt, gift to mankind of bounteous overflowing Nile.

CHAPTER II.

EGYPT.

I. HISTORICAL OUTLINE.

1. The people of olden Egypt are the earliest nation of whose government and political institutions we possess any certain record. Long before the chosen people, the Hebrews, came into possession of their promised land Canaan, Egypt had kings, and priests, and cities, and armies; laws and ritual and learning; arts and sciences and books. Egypt is at this day, beyond all other lands, the land of ruins, surpassing all other countries in gigantic and stately monumental remains, the result of boundless human labour.

2. In these great memorials of Egypt we have expressed for us the character of the people—a half-fettered spirit, whose favourite symbol was the Sphinx—a half-brute, half-human form. This human head looking out from the brute typifies the intellectual and moral part of man—the human spirit—beginning to emerge from the natural, striving to get loose and to look freely around, but still restrained by the debased original state of existence. The edifices of the strange people who dwelt of old in this land of wonders are, as it were, half under and half above the ground, so that the kingdom of life seems ever in contact with the silent realm of death.



Egyptian Sphinx.

3. Egypt is a land that has been created out of the desert by

the alluvial deposits of her mighty river, the *Nile*. Flowing down from the mountains of Abyssinia in its eastern branch, the *Blue Nile*, it unites at Khartoom, in Nubia, with the western and longer branch, or *White Nile*, which is now known to issue from the great equatorial lake, Victoria Nyanza. The river then flows, northwards mainly, to the Mediterranean, and provides a rich soil of muddy deposit in the yearly overflow caused by the great rain-falls of the Abyssinian mountains. Egypt is thus composed of a highly fertile strip of territory inclosed by hills and sandy wastes on each side. The Delta of the Nile was ever noted for its rich soil and teeming population; the water of the river was always famous for its wholesomeness and pleasant taste.

Physical geography and productions.

4. The chief mineral productions of Egypt were the beautiful granite of Philæ (fī'lē), Elephantine (el-e-fan-ti'nē), and Syene (sī-ē'nē), whose quarries furnished the huge masses used for obelisks and statues; the whitish or grayish sandstone of the hills north of Syene, which supplied the masonry for the temples; and the limestone of the hills northwards again to the Delta, which last chain furnished the material for the Pyramids.

Minerals.

5. The climate of Egypt is remarkably dry, and to this is due the wonderful state of preservation seen in many of the monumental remains, which display a sharpness of outline in the stone and a freshness of colour in the painting that are like the work of yesterday.

Climate.



Egyptian Papyrus
(*Papyrus antiquorum*).

6. The vegetable products of Egypt, due in their great abundance to a hot sun acting on the thick fertile layer of fresh soil yearly bestowed by the river, were abundant and varied. The olive, the pomegranate, the vine, the date-palm, and the fig, all yielded their delicious produce for the use of man. The vegetable gardens teemed with melons, cucumbers, onions, leeks, garlic, and other vegetables. Wheat, barley, lentils, and a species of millet called *doora* grew in great crops. The trees included acacias, willows, and others, besides palms;

Vegetable products.

but good timber was scarce, and was imported. The papyrus of the marshes by the river—not now to be found here—gave

the material for writing, and also the name which we give to a different substance, "paper." The same plant furnished sail-cloth, cordage, and baskets. Large crops of flax gave raw material for manufacturing skill. Medical science went to Egypt for its drugs, and in her later days Rome was largely fed by Egypt's corn.

7. To the abundant food was due the plenteous population, and to that again the mighty architectural works
People and animals. raised by the toilsome efforts of cheap and well-fed labour. The domestic animals included cattle in great numbers, goats, horses, and asses, and Egypt was famous for the horse as used in war. Geese and ducks swarmed, water-fowl lived in countless numbers about the river and marshes. Among birds the vulture, the ibis, and the hawk were sacred. Fish formed an important article of food. The *scarabæus*, or sacred beetle, is known to all from its sculptured semblance on the monuments, and from figures of it carved in various materials.

8. We may conclude this description with the remarks that
The Nile. rain scarcely ever falls in Upper Egypt, or the part farther from the Mediterranean Sea, and that the annual inundation of the Nile in summer turns the valley of the river almost into a shallow inland sea for a time. In our newspapers we may see news concerning what the people of Egypt call "a good" or "a bad" Nile—meaning a sufficient or an inadequate rise of the great fertilizing river; but the supply is now to a great extent regulated and equalized by the great dam built across the river at Assouan.

9. Until the last century, what we knew about ancient Egypt was mainly got from the narrative of *Herodotus*, the great Greek historian, who travelled in Egypt about the middle of the fifth century B.C., and made careful inquiries of the people and the priests; from *Man'etho*, an Egyptian priest about 300 B.C., who wrote in Greek a lost work on the history of Egypt, of which the lists of dynasties of kings have been preserved by other writers; and from the Greek writer *Diodorus Siculus*, who wrote (in the time of Julius Cæsar and Augustus) a universal history, of which the portion about Egypt remains entire.

10. Since the beginning of last century our knowledge of the ancient history of the country has been greatly increased by the deciphering of the inscriptions on
The monuments.

the monuments, and by extended investigation of the countless sculptures in which the olden Egyptians have recorded their ways of life, their arts and arms and sciences and ritual and faith. In carving or in painting, or in both combined, the obelisks, the temple walls and temple columns, the inner walls of tombs, the coffins of the dead, utensils, implements, artistic objects, all are covered with the strange characters known as *hieroglyphics*.

11. This word, of Greek extraction, means "*sacred carvings*," and the name was given in the supposition that all such characters were of religious import, and known only to the priests of ancient Egypt. The meaning of the characters had been utterly lost for many hundreds of years, and the word "*hieroglyphics*" had long become proverbial for mysterious or undecipherable inscriptions, when the clue was put into the hands of scholars that was to guide them within the labyrinth for ages inaccessible and unexplored. Hieroglyphics.

12. An officer of Napoleon's army in Egypt discovered near *Rosetta*, in 1799, an oblong slab of stone engraved with three inscriptions, one under the other. The upper one (half of which was broken off) was in hieroglyphics, the lower one was in Greek, and the middle one was stated in the Greek to be in *enchorial* characters (*i.e.* characters of the country, Gr. *en*, in, *chōra*, country), otherwise called *demotic* or *popular* (from the Gr. *demos*, the people). In 1802 the victories of the British in Egypt put them in possession of this celebrated and interesting relic, which George III. presented to the British Museum, where it may any day be seen in the gallery of Egyptian sculpture. Discovery of the Rosetta stone.

13. The Greek inscription at once told scholars that all three inscriptions expressed a decree of the Egyptian priests, sitting in synod at Memphis, in honour of King *Ptolemy V.* (*Ptolemy Epiphanes*, who reigned B.C. 205-181), to bestow divine honours upon him in commemoration of benefits conferred by him upon Egypt. Its inscriptions.

14. To the efforts of two men chiefly the world was indebted for the deciphering of the two forms of Egyptian writing found on the Rosetta stone. These were The deciphering. *Dr. Thomas Young*, an eminent linguist and natural philosopher, who was foreign secretary to the Royal Society, dying in 1829; and the great French orientalist, *Jean François Champollion*, superintendent of Egyptian antiquities in the Louvre Museum,

and member of the Academy of Inscriptions. M. Champollion died in 1832. By careful study and comparison, firstly of the Greek with the enchorial inscription, and then of both with the hieroglyphic characters, combined with the study of similar in-



(Ptah eternal beloved of Phtah) of Egypt king of statue raising

scriptions on other monuments, a key to the mystery was at last obtained, and a flood of light has been thrown on the olden history and civilization of Egypt.

15. Hieroglyphs are representations on stone, wood, or papyrus, of objects or parts of objects, including heavenly bodies, human beings in various attitudes, parts of the human body, quadrupeds and parts of quadrupeds, birds and parts of birds, fishes, reptiles and parts of reptiles, insects, plants and parts of plants, buildings, furniture, dresses and parts of dresses, weapons, tools and instruments, vases and cups, geometric forms, and fantastic forms, amounting in all to several thousand different symbols.

16. Of these far the greater number are *ideographic* (*ideographic writing*), i.e. the engraved or painted figure, either directly or metaphorically, conveys an idea which we express by a word composed of alphabetic signs. Thus, *directly*, the figure of a man means "man;" *metaphorically*, the figure of a man means "power."

17. About one hundred and thirty of the hieroglyphs are *phonetic* (*phonetic sound-conveying*), i.e. the engraved or painted figures represent words (which are nothing but sound with a meaning attached thereto), of which the first letter is to be taken as an alphabetic sign, and thus phonetic hieroglyphs answer the same end as our letters of the alphabet. An example of each will clearly show what is meant. In *ideographic writing*, a bird, a mason, a nest, mean "birds build nests;" in *phonetic hieroglyphs* the figures of a bull, imp, rope, door, and ship would give the word "birds," and the words "build" and "nests" would be expressed in the same roundabout and clumsy fashion. The difficulty of deciphering the inscriptions on monuments was increased by the fact that both ideographic

and phonetic hieroglyphs, along with certain mixed signs, or phonetic followed by ideographic, occur in the same inscriptions. From the hieroglyphics was developed a cursive or running hand called *hieratic*.

18. The first known inhabitants of Egypt were a people living by pastoral pursuits, hunting, fishing, &c., and using flint implements. A higher civilization was introduced by a people who probably were of Asiatic origin and Caucasian race. Probably Egyptian civilization began in *Lower Egypt*, into which the first colonists passed out of Asia, though colonists are also said to have come from the south—perhaps from Arabia. The Egyptian and the Scriptural chronology, compared with each other, present difficulties that have never yet been surmounted.

19. According to the general consent of historians and scholars, the first king of Egypt was Mēnes or Mena, whose date is entirely uncertain, though some place him nearly, others more than, 4000 years before Christ. He is said to have united *Upper* and *Lower Egypt*, and to have founded the city of *Memphis*, near the site of the modern Cairo, which then became the capital of Egypt, *Thebes* in *Upper* (or *Southern*) *Egypt* afterwards taking this position. About thirty dynasties of kings are mentioned, and under some of these Egypt ruled over regions in Western Asia and in Ethiopia.

20. The building of the Great Pyramid at Gizeh, near Cairo, is ascribed to a king named *Cheops* (kē'ops) by Herodotus, otherwise called *Khufu*, according to the hieroglyphic royal name found inside the structure.



Signet Ring of Cheops.

An engraving of his cartouche and signet ring is given here. This early king is believed to have reigned between 3000 and 4000 B.C. *Cheops* was the second and most celebrated monarch in the fourth of the dynasties of Manetho, which ruled at Memphis as the capital. The third king in this list, *Cephren* (sef'ren) or *Chephren* (kef'ren), also founded a pyramid, as did the fourth, *Men'keres* or *Mycer'ius*, a sovereign beloved and praised in poetry for his goodness. His mummified remains are now in the British Museum. For a long period from the eleventh dynasty the chief power was held by kings ruling at Thebes, in Upper Egypt.

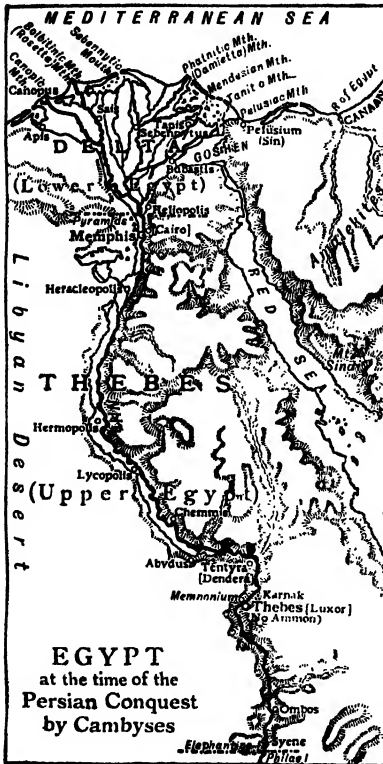
21. To about 1800 B.C. is ascribed the invasion and conquest of part of the country by the *Hyksos* or *Shepherd-kings*. *Shepherd-kings*, a people of doubtful race. They occupied Lower Egypt, and it was only after a long-continued struggle that they were driven out, about B.C. 1600 or later. It is probably to this period that the story of Joseph belongs, but the subject of the Israelites in Egypt, so vivid, so interesting, and so universally known as a narrative, is hard to fit into its proper place as a piece of history. 14260.

22. A king named *Amosis* seems to have expelled the shepherd-kings, with the aid of the Ethiopians from the south, and then came the great period of Egyptian history, from about 1500 to 1200 B.C. During this time Egypt was a great empire, having *Thebes* for its capital, with extensive possessions in Asia and Nubia. *Thutmosis III.* (B.C. 1500) warred successfully in Syria and Mesopotamia, enriching himself by spoil and tribute. *Amenophis III.* left an interesting correspondence in cuneiform writing, found at Tell-el-Amarna in 1887, showing him and his son writing to kings, governors, and others in Western Asia.

23. The greatest monarch of this or perhaps of any age of Egypt's history was *Ramses the Great*, *Ramses II.* (called by Greek writers *Sesostris*), who reigned for nearly seventy years in the fourteenth century B.C. Among his many monuments two are chiefly remarkable, the *Ramesseum* or *Memnonium* or palace-temple at Thebes, and the great rock-cut temple of Aboosimbel in Nubia. These great architectural works possess much historical interest. Their sculptures and inscriptions tell us the chief events of the reign of Ramses, whose mummy is in the museum at Cairo. This great conqueror carried his arms into Nubia, Libya, Northern Syria, and beyond the Euphrates eastwards. He gained a great victory over the *Hittites* or *Kheta*, with whom he concluded a treaty of peace and alliance. The Hittites were then a widely spread and powerful people, especially in Northern Syria and Asia Minor, but their power soon after declined. The monuments tell us of war-galleys of Egypt in the Indian seas, and of Ethiopian tribute paid in ebony and ivory and gold, in apes, and even in giraffes. Other sculptures display the Egyptians fighting with success against Asiatic foes. Egypt had now a vast system of irrigation by canals, dug for conveying the waters of the Nile to every part. A later Ramses,

Ramses III., acquired a powerful navy, and was victor in a great sea-fight over a confederation of foes.

24. Among succeeding kings we find no sovereign of note until we come to *Shi'shak*, who, about or after the



Age of Decay. year B.C. 950, took and plundered Jerusalem. The empire continued to decline, and latterly it was attacked by *Sennacherib*, King of Assyria, who, however, accomplished little. By *Esarhadon* and *Assurbanipal*, however, Egypt (now under King *Tirhakah*) was entirely reduced, and became for some years tributary to the Assyrian monarchs (see later page). Early in the reign of a king named *Psammetichus* (sam-met'ikus), who reigned from about B.C. 663 to 610, the Assyrian yoke was cast off.

25. We now find Egypt in close connection, for the first time in her history, with a

European people. *Psammetichus* had in his pay a body of Greek mercenaries, encouraged Greeks to settle in Egypt, and sought to introduce the Greek language among his subjects. With

his foreign troops he warred in Syria and Phœnicia. Much attention was now given to the development of Egyptian commerce.

26. *Necho* (nē'ko), son of *Psammetichus*, succeeded his father, and reigned about fifteen years. He was an energetic, enterprising prince, who built fleets on the Red Sea and the Mediterranean, and was able to join the Nile, by a canal, with the Red Sea. Africa was circumnavigated by

Necho.

Phoenicians in his service, who sailed from the Arabian Gulf, and passed round by the Straits of Gibraltar to the mouths of the Nile. He was the king who fought with and defeated Josiah, King of Judah, sustaining afterwards defeat from Nebuchadnezzar, King of Babylon.

27. In B.C. 588 came *Apries* (ap'ri-ēz), the *Pharaoh-Hophra* of Scripture, who conquered Sidon, and was an ally of Zedekiah, King of Judah, against Nebuchadnezzar. After being repulsed with severe loss in an attack on the Greek colony of Cyrene, west of Egypt, Apries was dethroned by *Ama'sis*, who reigned from B.C. 570 to 526. His long and prosperous rule was marked by much intercourse with the Greeks, who had a special trading centre at Nau'cratis.

28. Under the next ruler, *Psammetichus III.*, Camby'ses, King of Persia, invaded and conquered Egypt in B.C. 525, being followed by Darius. For nearly two centuries the history of Egypt is marked, disastrously, by constant struggles between the people and their Persian conquerors, and, in a more favourable and interesting way, by the growing intercourse between the land of the Nile and the Greeks. Greek historians and philosophers—Herodotus and Anaxagoras and Plato—visited the country and took back stores of information on its wonders, its culture, and its faith.

29. In B.C. 332 Egypt was conquered by *Alexander the Great*, and with this event, and the foundation of the new capital, the great city of Alexandria, destined to a lasting literary and commercial renown, the history of ancient Egypt may end.



Alexander the Great.

2. EGYPTIAN CIVILIZATION.

1. At an early period the form of government in Egypt became a hereditary monarchy, but one of a peculiar kind. The power of the king was restricted by rigid law and antique custom, and by the extraordinary influence of the priestly class. In his personal life he was bound by minute regulations as to diet, dress, hours of business, of repose, and of religious worship, and submitted to a daily lecture from

the sacred books as to the duties of his high office. Under the king, governors of the thirty-six *nomes* or districts held sway, and these high officials were invested with large powers over the land and the levying of taxes. The soil was held by the priests, the warriors, and the king.

2. The Egyptian monarchs appear, as a rule, to have used their authority well and wisely, and many received divine honours after death for their beneficence and regal virtues. The common title "*Pharaoh*" is derived from Egyptian words meaning "great house," implying that in the sovereign were contained all the people of Egypt. The kings.

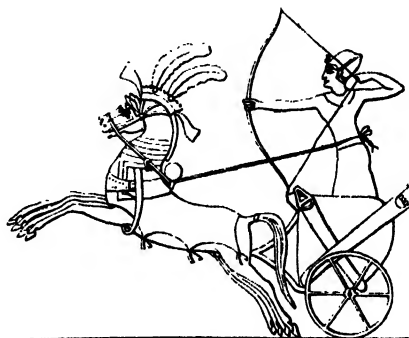
3. The Egyptians as a whole were divided into *castes* or *classes*, concerning which the accounts differ. It seems, however, that they were not rigidly separated, as in India, and that the members of the different orders might intermarry, and the children pass from one caste or class to another by change of the hereditary occupation. The castes are, perhaps, most correctly given thus:—1st, *priests*; 2nd, *soldiers*; 3rd, *husbandmen*; 4th, *artificers* and *tradesmen*; 5th, a miscellaneous class of *herdsmen*, *fishermen*, and *servants*. Castes. The *priests* and *warriors* ranked far above the rest in dignity and privilege. Many of the labouring people were mere serfs.

4. The hierarchy in Egypt was the highest order in power, influence, and wealth. To the priestly caste, however, many persons belonged who were not engaged in religious offices. They were a land-owning class, and they were, emphatically and solely, the learned class, like the clergy of the middle ages. In their possession were all the literature and science of the country, and all employments dependent, for their practice, on that knowledge. The priesthood thus included the poets, the historians, the expounders and administrators of law, the physicians, and the magicians who did wonders before Moses. They paid no taxes, had large landed possessions, exercised immense influence over the minds of the people, and put no slight check even on the king. Priests.

5. History discloses to us in Egypt a powerful and excellent military organization. An army of over 400,000 men was mainly composed of a militia supported by a fixed portion of land (6 acres per man), free from all taxation. Soldiers or warriors. The chariots and horses of Egypt were famous: the foot-soldiers were variously armed with helmet, spear, coat of mail, shield, battle-axe, club, javelin, and dagger, for close fighting in dense

array; and with bows, arrows, and slings for skirmishing and conflict in open order. The soldier was allowed to cultivate his own land when he was not under arms, but could follow no other occupation.

6. The castes below Husbandmen, the war-artificers, &c. riors and priests had no political rights, and could not hold land. The husbandmen who tilled the soil paid rent in produce to the king or to the priests who owned it. The artisan-class



Egyptian War Chariot.

included masons, weavers, sculptors, painters, embalmers of the dead, and workers in leather, wood, and metals, whose occupations are recorded for us upon the monuments. The herdsmen were the lowest class, and of these the swineherds were treated as mere outcasts, not permitted to enter the temples, or to marry except amongst themselves.

7. The land of Egypt, teeming with population, abounded in cities and towns. Of these the greatest were Cities. Thebes, in Upper Egypt, and Memphis, in Lower Egypt, whose site was near the modern Cairo.

8. Thebes is the No or No Ammon of Scripture, and was at the height of its splendour, as capital of Egypt, Thebes. about B.C. 1500. Its vastness is proved by the existing remains, known (from the names of modern villages) as the ruins of Karnak, Luxor, etc. They consist of obelisks, sphinxes, colossal statues, temples, and tombs cut in the rock. As we have shown, these mighty monuments, with their countless sculptured details and inscriptions, are themselves the historians of the Egyptian Empire of 3000 years ago.

9. Memphis, the earlier capital, was superseded as such by Thebes, but kept its importance till the conquest of Egypt by Cambyses. It was latterly eclipsed by Alexandria, and finally destroyed by the Arabs in the seventh century A.D. The shifting desert sands have overwhelmed its famous avenue of sphinxes, and the great pyramids of Gizeh,

and the colossal Sphinx, are the chief memorials of the past in its vicinity.

10. The chief feature of Egyptian architecture is its colossal, massive grandeur, derived from the use of enormous blocks of masonry, and from the vast extent of **Architecture.**

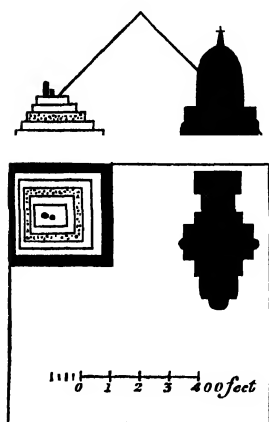


Diagram to illustrate the Comparative Sizes of St. Paul's, Birsa Nimroud (near Babylon), and the Pyramids.

the buildings in which these blocks were employed. Towering height and huge circumference in the pillars, length and loftiness in the colonnades, and avenues, and halls, produce in the beholder an unequalled impression of sublimity and awe. The approaches to the palaces and temples were paved roads lined with obelisks and sphinxes, and the temples and the palaces themselves surpassed in size and in elaborate ornament of sculpture and of painting all other works of man.

11. There are about forty pyramids now left standing, **Pyramids.** all in Lower Egypt, and of these the most remarkable are the group of nine at Gizeh, near

the site of ancient Memphis. The *Great Pyramid*, that of King *Cheops*, already referred to, covers an area of more than 12 acres, and exceeds 450 feet in height. An outer casing of small stones has been removed, and, instead of showing a smooth and sloping surface, the sides have now a series of huge steps. A narrow passage, 50 feet above the base of the structure on its north face, leads to the sepulchral chambers, of which that called *the king's chamber* is lined with polished red granite. The wooden coffin with the king's mummy was long since removed from the red granite sarcophagus which held it. The second large pyramid, that of King *Cephren*, is somewhat smaller. A third, of *Mycerinus*, is far smaller than the other two.

12. We have already referred to the toil of the labourers that must have been expended on these gigantic **Egyptian engineering.** works. The removal of the vast blocks of stone from distant quarries, and their elevation to heights which have sorely puzzled the heads of modern engineers, were effected not

by the ingenuity of mechanical contrivance, but by the labour of human hands employed in any number over any length of time. Thousands of men, employed for months in moving single stones, regardless of expense, might well effect results startling to modern lovers of economy in toil.

13. Egyptian sculpture displays size, simplicity, stiffness, and little of what modern art calls taste or beauty. Statues are made either standing quite upright, or kneeling on both knees, or sitting with a rigid posture of the legs and arms. In the work of the tombs and temples a bolder and more varied style is often found. The work is remarkable for clean execution and fineness of surface, showing an excellent edge and temper in the tools employed. It is likely that improvement in the forms of Egyptian art was hindered by religious scruple, confining the artist to the limits of traditional example.

14. The Egyptians did not become true artists of the pictorial class. The colours used were red, black, yellow, blue, and green, of brilliant hue, but of light and shade only little, of perspective nothing, was known. Formality, constraint, and monotony brood over the artistic efforts of the unchangeable Egyptian.

15. A distinguished preacher before referred to¹ says: "In Egypt, life was the thing sacred. Hence all that had life was in a way divine; the sacred ibis, crocodile, bull, cat, snake. All that produced and all that ended life. Hence death too was sacred. The Egyptian lived in the contemplation of death. His coffin was made in his lifetime; his ancestors were embalmed; the sacred animals were preserved in myriad heaps through generations in mummy-pits. The sovereign's tomb was built to last for, not centuries, but thousands of years."

16. Hegel declares that in the religion of Egypt are united the worship of Nature and of the spirit which underlies and animates Nature. The physical existence of the Egyptians depended on the Nile and the Sun; from those



Egyptian Sculptured Figure—Ramses II.

¹ F. W. Robertson, *Sermons*.

forces only could come the vegetation needed for the food of the people. This view of nature gives the principle of the religion, in which the Nile and the Sun are deities conceived under human forms. From the observation of the constant course of nature, on which the Egyptian rested as his sole hope for the bread of life, arose the mythology of Egypt.

17. In the winter-solstice the power of the sun has reached its minimum, and must be born anew. And so, according to the legend, the god *Osi'ris*, representing both the *Nile* and the *Sun*, is born; but he is killed by *Typhon*, the burning wind of the desert, which parches up the waters of the Nile. *I'sis*, the goddess representing the *Earth*, or the receptive fertility of Nature, from whom the aid of the Sun and of the Nile has been withdrawn, yearns after the dead *Osiris*, gathers his scattered bones, and with all Egypt bewails his loss. *Osiris* becomes judge of the dead, and lord of the kingdom of spirits.

18. To *Osiris* and to *Isis* were ascribed the introduction of agriculture, the invention of the plough and the hoe, because *Osiris*—the *Nile* and the *Sun*—not only makes earth fertile, but gives the means to turn its power of reproduction to account. He also gives men laws, and civil order, and religious ritual; he thus places in men's hands the means of labour, and secures its result. *Osiris* and *Isis* in later times came to be regarded as divinities of the sun and the moon. But there was also a special sun-god widely held in reverence, namely the god *Rā*, "king of the gods."

19. Another god, *Anu'bis*, worshipped in the form of a human being with the head of a dog, is represented as an *Egyptian Her'mes*, and to him was ascribed the invention of writing, grammar, astronomy, mensuration, music, and medicine. The highest form of the religious belief of this strange people appears, beyond a doubt, to have included the idea that the soul of man is immortal.

20. Whatever higher religious ideas may have been held by philosophical and learned priests, the worship of the common people was chiefly a *zoolatry*, or adoration of animals. The sacred bull, called *A'pis*, was worshipped at Memphis with the highest honours, and at his death was replaced by another searched for until they found one with certain peculiar marks, and this was then pretended to be miraculously born as the successor. All Egypt rejoiced on his annual birthday

festival, and there was a public mourning when he died. The dog, the hawk, the white ibis, and the cat were also specially revered. The sparrow-hawk, with human head and outspread wings, denoted the soul flying through space, to animate a new body. Thus we find mingled, in the religion of Egypt, gross superstition in the masses of the people along with the spiritual conceptions of cultivated minds.

21. A papyrus-book discovered in the royal tombs of Thebes has revealed to the world some curious matter concerning the funeral ceremonies of the Egyptians, and their belief, as expressed in those rites, as to a future life. In this book, called the *Book of the Dead*, we read in pictured writing of a second life, and of a Hall of Judgment, where the god *Osiris* sits, provided with a balance, a secretary, and forty-two attendant-judges. In the balance the soul is weighed against a statue of divine justice placed in the other scale, which is guarded by the god *Anubis*. The assistant-judges give separate decisions, after the person on trial has pleaded his cause before them. The soul rejected as unworthy of the Egyptian heaven was believed to be driven off to some dark realm, to assume the form of a beast, in accordance with a low character and sensual nature. An acquitted soul joined the throng of the blest.

22. With the religion of the people, as some think, was connected the practice of embalming the bodies of the dead. This was performed by the use of drugs and spices stuffed within the head, and by the baking of the body, followed by steeping for seventy days in a solution of saltpetre.



Egyptian Mummy.

It was then closely wrapped in linen bandages soaked in resinous and aromatic substances. The next thing was to place the swathed form in the mummy-case common in our museums; the mummy-case, lastly, was laid in a sarcophagus of stone or in a coffin made of sycamore-wood. If the origin of this practice was not a belief that at some period after death the soul would rejoin the body, it may have been occasioned by the

fact that the yearly inundation made burial impossible for weeks over so large a portion of the land.

23. As the Egyptian columns were formed by their architects on the model of the palm-tree, whose feathery crown of foliage was ever before their eyes, or of the full-

The lotus-plant.



Egyptian Column showing the application of the Lotus.

blown or budding papyrus, so we find constantly in the mural decorations the figure of the famous *lotus-plant*, or lily of the Nile. The lotus was beheld by the Egyptians with veneration, and was used in sculpture and in painting as no mere ornament, but as a religious symbol. It occurs in all representations of sacrifices and other holy ceremonies, in tombs, and in all matters connected either with death or with another life. This water-lily of Egypt was the emblem to the people of the generative powers of the world. It was consecrated to *Isis* and *Osiris*, and typified the creation of the world from water. It also symbolized the rise of the Nile and the return of the sun in his full power. The lotus of Egypt must not be confounded with that of the fabled "*lotus-eaters*," which was probably the shrub called *jujube*, growing still in Tunis, Tripoli, and Morocco.

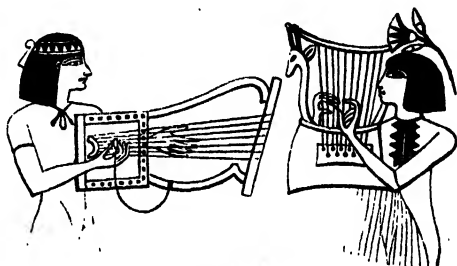
24. The architecture and painting of the Egyptians have been already mentioned. Their own monuments prove that they practised the arts of the potter, glass-blower, carpenter, boat-builder, and other mechanics; that they used balances, levers, saws, adzes, chisels, the forceps, syringes, and razors. They were adepts at gold-beating, engraving, inlaying, casting, and wire-drawing. They grew and prepared flax, which they wove into fine linen. The sailcloth of the boats on the Nile was often worked in coloured and embroidered patterns. Bells, crucibles, and surgical instruments were all in use. From the papyrus the Egyptians made excellent paper, and the present freshness of the writing on it proves their skill in the preparation of colours and inks. They could dye cloth in fast hues, and engrave precious stones with great delicacy. They were skilled in veneering and inlaying with ivory and precious woods. We have here ample proof that

Arts, manufactures, and social life.

the ancient Egyptians were a highly ingenious, artistic, tasteful, and industrious race.

25. We may conclude this description with a few words on the **Egyptian ladies.** ladies of the land. They adorned themselves with bracelets, anklets, armlets, finger-rings, ear-rings, and necklaces; they always wore their own hair, which it was the fashion to have long and braided; the service of the toilet brought into use highly-polished bronze mirrors, large wooden combs, perfumes, and cosmetics, which included a preparation for staining the eyelids and the eyebrows.

26. The ladies joined the gentlemen at dinner, where all **Egyptian dinners.** guests sat, instead of reclining in the usual Eastern fashion; and at the meal the wine was cooled in jars and handed round in cups of bronze, or porcelain, or silver. Before the feast was over, an attendant carried round a figure of a mummy, bidding the guests enjoy the present hour, for mummies after death they all should be. The music of the band that played at dinner came from the lyre, tambourine, and harp; and dancing, tumbling, and games with dice and with ball helped frivolity under the Pharaohs to pass its hours of idleness away.



Egyptian Lutes

27. Such was the land of Egypt, the wonder of the nations of old time, a marvel to us in this age of newspapers and steam. For hoary antiquity, for the massive and sublime, for the quaintly picturesque, she stands unrivalled in the world. An Arabian conqueror describes the land as "first a vast sea of dust; then a sea of fresh water; lastly, a sea of flowers," and, in the time of inundation, as "a sea of islands." When the waters cover the valley of the Nile, the villages and towns and scattered huts rise just above the level of the lake, and Virgil sings of how in the Delta, at that season, the farmer "rides his fields in painted bark around." In the time when vegetation is luxuriant, the contrast of the greenery by the river

with the yellow sand of the desert and the red granite of the rocks and ruins is very striking. So unlike all the rest of the world was Egypt, that the mere names of things found there, and there alone, or there in hugest or in strangest form, call up the image of the whole strange land. The pyramids, the sphinx, the obelisks—some standing now, incongruous to behold, in Rome, in Paris, and by the Thames; the mummy, scarabæus, hieroglyphics, papyrus—these were the products of the region where the Pharaohs reigned, where Moses grew from birth to manhood, and whence the chosen people went out into the wilderness towards the promised land.

CHAPTER III.

THE BABYLONIANS AND ASSYRIANS.

1. INTRODUCTION.

1. In the basin of the Euphrates and the Tigris arose a civilization almost or quite as ancient as that of Egypt. Some authorities even regard it as more ancient, and believe that the civilization of Egypt was really derived from South-western Asia. It is to this region, according to the Hebrew Scriptures, that we must look for the very beginning of the history of mankind. And to this region belong the well-known names of *Babylonia*, *Assyria*, *Chaldæa*, and *Mesopotamia*, the last signifying the land between the rivers, that is the district lying between the Tigris and Euphrates. For the geography we may refer back to chapter i.

Antiquity of
Babylonian
civilization.

2. Modern research has thrown a great flood of light on the ancient history of these countries. Between 1811 and 1820 investigations were made by *Mr. Rich*, who brought home antiquities dug up at Babylon and Nineveh, including the first cuneiform inscriptions brought to Europe. Important excavations were afterwards carried out, especially by *Sir H. Layard*, at Nineveh, who was rewarded with brilliant success. Like success rewarded similar researches made on the site of ancient Babylon by *Rawlinson*, *Rassam*, *Smith*, *Budge*, and others. Long-buried palaces have thus been laid bare, and from these and elsewhere have come innumerable objects covered with wedge-shaped

Researches at
Babylon and
Nineveh.

(cuneiform) or arrow-headed inscriptions, huge winged bulls and lions, with human heads, bas-reliefs, statues, ornaments, and other articles, which are now to be seen, as one of its most valuable collections, in the British Museum.

3. These objects themselves gave instant and abundant information as to the state of art and the progress of civilization at the time when they were produced, but the cuneiform inscriptions were a different matter. The first to make a real advance in deciphering these was the German scholar *Grotefend*. Wonderful success has since been achieved, and the researches of *Rawlinson*, *Norris*, *Smith*, and later scholars have resulted in the deciphering of a vast number of inscriptions containing the history of ancient Babylonia, Chaldæa, and Assyria, and their kings, and embracing documents of the most varied character.

2. BABYLONIAN EMPIRE.

1. On the part which the *Egyptians* and the *Babylonians* played in the civilization of the olden world *Professor Rawlinson* has written, that "in the first ages of the world's history Egypt and Babylon led the way, and acted as the pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem all of them to have had their origin in one or other of these two countries."

2. The *Babylonian* Empire was founded in the south of Mesopotamia, the alluvial plain between the Tigris and Euphrates. This country, like Egypt with the Nile, was largely the creation of these rivers by their deposits of rich mud; and the sea formerly extended much farther inland than it now does. Water was supplied for cultivation partly by the natural inundations, partly by artificial irrigating canals. The fertility of the region was famous in ancient times, producing wheat and other kinds of corn, with dates, grapes, and other fruits, and supporting a dense population. The chief building material was bricks made from the clay found on the spot, and springs of bitumen furnished a strong cement.

3. In this region, as we are told in Scripture, *Nimrod*, the "mighty hunter," of the race of Ham, founded a kingdom which included four cities named *Babel* (*Babylon*), *Erech* (*ē'rek*), *Calneh*, and

Scriptural
data: *Nimrod*;
Shinar.

Accad. The land of *Shinar* was the name used in the Hebrew Scriptures for the country called Babylonia. The capital of the empire was Babylon. As to other cities, the ruins or sites of *Erech*, of *Calneh*, and of "*Ur of the Chaldees*," the birth-place of Abraham, have been identified, though not with absolute certainty.

4. The inhabitants of whom we learn most from history were



Chaldean Diviner.

undoubtedly of the Semitic race, and spoke a Semitic language closely akin to the Hebrew. But the study of the cuneiform inscriptions has made us aware that there was here an earlier race as well as an earlier civilization than that of the Semites. This race appears to have been absorbed by the Semites and disappears from history; but its influence on the later civilization and development of Babylonia was very important, more especially as it is regarded as the inventor of the cuneiform system of writing, and of much besides pertaining to arts and science. This early people are considered to have belonged to the Tartar or Mongolian family of mankind, and are known by the name of *Sumerians* or *Accadians*, Sumer and Accad being the two ancient divisions of the country.

Pre-Semitic
inhabitants
of Babylonia.

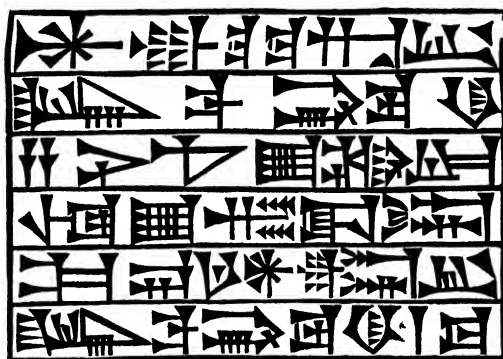
5. In the Old Testament the name *Chaldæa* is often used for Babylonia, but *Chaldæa* proper lay to the south or south-east. The *Chaldæans* were a Semitic people, and latterly spread in great numbers into Babylonia, where they even became predominant—hence the application of the name to Babylonia. In the *Book of Daniel*, and in other writings, we find the term *Chaldæans* applied to astrologers and soothsayers as a special class. In this sense the word was familiar to the Romans.

Chaldæa and
Chaldæans.

6. The beginnings of civilization and history in Babylonia go back to a very remote period, and the longer investigations are continued the farther back do they seem to carry historic events. In the cuneiform inscriptions we find an account of a great flood with details strikingly

Early history:
Sargon.

similar to those belonging to the flood of Noah's days. The Semites appear to have entered the country from the north-west, and, having gradually displaced the Sumerians, a Semitic kingdom or empire was at last established under kings ruling at Babylon. The earliest probable date is that assigned to King *Sargon*, about B.C. 3800-3500. He was a powerful Semite king, ruler of an extensive dominion, but at this early period there were several separate kingdoms or city-states in Babylonia, one of which at times held others in vassalage.



Brick with Cuneiform or Wedge-shaped Writing.

7. Long after Sargon, though still as early as about 2250 B.C. **Hammurabi:** (but several centuries later according to some authorities), we find Babylonia ruled by a powerful monarch named *Hammurabi*, with his capital at Babylon. He consolidated the separate divisions of the country under his rule, executed great works in canal-making, temple-building, and otherwise, and drew up a remarkable code of laws, which has come down to us, and is the oldest document of the kind extant. By some, he is identified with the *Amraphel* of Scripture, and is thus associated with *Abraham* and with *Chedorla'omer*, King of *Elam*, but it is difficult to bring the story of Abraham into definite historic connection with Babylonia, and at a definite date. Elam was long a powerful opponent of Babylonia, and for some time Elamite kings were dominant in the country. We learn of a number of dynasties ruling, one of which comprised in all thirty-six kings.

8. From a very early period down to 1600 B.C. or later Babylonia was the foremost state of Western Asia in power, as well as in science, art, and civilization. The rule of its princes extended to the mouth of the Euphrates, and over Mesopotamia, the Upper Tigris, and Northern Syria. The rise of the powerful Assyrian empire was what brought the downfall of Babylonia, though it was able to maintain its independence against this rival—with whom it had many wars—down to the eighth century B.C. Indeed, it does not seem to have been thoroughly subdued, though greatly reduced from its former extent and power, till nearly two centuries later.

9. With the Babylonians, as with the Egyptians, the art of writing, at first in the pictorial or hieroglyphic form, was very early developed. The cuneiform (or wedge-shaped) writing (Latin *cuneus*, a wedge) is a later stage of the pictorial, and the Babylonians may claim to be one of the nations that invented an alphabet. Inscriptions were made on objects of all kinds—clay and stone tablets, bricks, slabs, vases, statues, &c. Many of the longer historical inscriptions are on specially-made *cylinders* or many-sided prisms of clay, as affording much space in little compass. Among literary remains that have come down to us are prayers, litanies, hymns, and poems treating of mythology and legend. In these we find the story of creation, of the deluge, of Nimrod, and of various gods. The gods of the people were numerous, among other names being *Bel*, god of the air (or of the earth); *Ea*, god of the abyss; *Sin*, the moon-god; *Samas*, the sun-god; *Istar*, goddess of love, also of battle; *Marduk* (or *Merodach*), the city-god of Babylon. Sacrifices and prayers were offered, religious ceremonies were elaborate, the temples were the finest of the Babylonian buildings, and the priests were the most powerful class.

10. Great advances were made in architecture, sculpture, and carving, and art was at its highest pitch as early as B.C. 4000–3000. Temples were commonly built of solid brick, rising in a series of stages one above the other, the ascent being by a winding outside stair. The arch of burned brick was in use even before 4000 B.C. Statues and figures, in the round and in relief, were produced, with carved or other figures in stone, ivory, and metal. The engraving of seals was of particular excellence, mythological subjects being often represented. In pottery, weaving, and

Greatness
and decline.

Civilization,
literature,
religion.

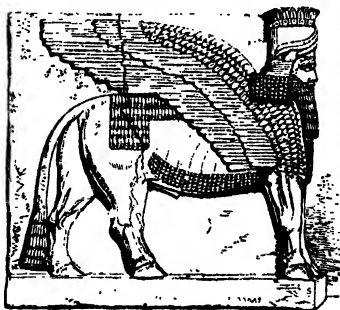
Arts.

other arts the Babylonians excelled; they were skilled in the smelting and working of metals, and practised the making of glass. They practised music as well as poetry.

11. In mathematics and arithmetic they had made good progress, and from their system of weights and astronomy measures all the ancient systems were derived. Their knowledge of astronomy was especially noteworthy. They had a year of twelve months, with an intercalary month at intervals; they marked out the principal constellations, and divided the zodiac into twelve "stations." Closely connected with astronomy was their system of astrology.

3. ASSYRIAN EMPIRE.

1. The *Assyrians* first acquired power in the district called **Origin of** Assyria (Proper), between the Upper Tigris and **empire.** the Zagros Mountains. Assyria was peopled from Babylonia, and the language, writing, and religion of both peoples exhibit the closest relationship and agreement. At an early period the Assyrians were subject, probably, to the Babylonian monarchy, but their warlike spirit enabled them to become independent (by 1600 B.C.) and to effect conquests among their neighbours, gaining at last the ascendancy over Babylonia. Towards the end of the fourteenth century B.C. a king named *Shalman'eser* founded the city of *Calah* on the upper Tigris to be his capital, instead of *Assur*, farther south, and restored the great temple at the ancient city of *Nineveh*.



Assyrian Winged Human-headed Bull.

2. The early history of the empire is still very obscure, and we need pay no attention to the legends of Greek **Historical** writers about *Ninus*, and the warrior-queen *Semir'-*
data: early *amis*, and the voluptuous king *Sardanapa'lus*.
conquests. About 1120 B.C. a king entitled *Tiglath-Pile'ser I.* made conquests to the west and north of Assyria, and to the borders of Babylonia on the south. He made his dominions stretch from

Syria to the mountains east of Assyria, and north to Lake Van, and was the greatest monarch of the earlier Assyrian period, but was not able to subdue Babylonia. After his death comes a long time of obscurity.

3. A great and warlike but cruel king named *Assur-nasir-pal* made important conquests in the north and west. *Assur-nasir-pal*. To him we must attribute many of the great architectural works which have been discovered. He reigned from B.C. 884 to 859, and under him Assyria became the leading empire of the world. The magnificent palaces and temples built during this reign, with the sculptures and paintings that adorn them, prove the existence of great wealth and luxury, and the development of much artistic ability.

4. His son, *Shalmaneser II.*, further extended the Assyrian dominions, and was successful in war against *Shalmaneser*, Babylonia, Benha'dad, King of Damascus, the *Tiglath-Pileser*. rulers of Tyre and Sidon, and Jehu, King of Israel. In B.C. 745 *Tiglath-Pileser III.* became King of Assyria. He made himself master of Babylonia (where the Chaldeans were now in power), and had great successes in war against Syria and Armenia. His empire extended to Lake Van, the Persian Gulf, Egypt, and the Mediterranean.

5. A great successor named *Sargon* reigned from B.C. 722 to 705, and was engaged in many wars; against *Sargon*. Samaria, for instance, which he captured, carrying 27,000 of the people into captivity; and against the revolted Armenians and others, whom he thoroughly subdued. He then turned against Mer'odach-Bal'adan, the Chaldean King of Babylonia, drove him from the throne, and, after great internal reforms, was succeeded by his son, the famous *Sennacherib*.

6. This warlike monarch had to fight against Merodach-Baladan and reconquer Babylonia; and he even *Sennacherib*. destroyed Babylon. He marched into Syria in B.C. 701, captured Sidon and As'kelon, defeated the forces of Hezekiah, King of Judah, with his Egyptian and Ethiopian allies, and made Hezekiah pay tribute. He fought against the Elamites, and he marched into Arabia, where he defeated Tir'hakah, King of Egypt and Ethiopia. How his army perished before Libnah, in the south of Judah, by a strange catastrophe, is recorded in Scripture. He was much engaged in crushing rebellions, constructing canals and aqueducts, and greatly added to the size and splendour of Nineveh.

7. In 681 he was murdered by two of his sons, and another son, *Esar-haddon*, became king in 680. *Esar-haddon* made successful expeditions into Syria, Arabia, Egypt, and as far as the Caucasus Mountains, and after the



Sargon in his Chariot.

erection of splendid buildings at Nineveh and Babylon, was succeeded in 668 by his son *Assur-bani-pal* (the origin of the Greek "*Sardanapalus*").

8. The Assyrian Empire was at its height of power under the kings *Sennacherib*, *Esar-haddon*, and *As-sur-bani-pal*. The states nominally subject to the Assyrian king, paying tribute and homage, extended from the river Halys, in Asia Minor, and the sea-board of Syria, on the west, to the Persian Desert on the east, and from the Caspian and the Armenian Mountains, on the north, to Arabia and the Persian Gulf, on the south, and latterly included Egypt.

9. But these states were held together by a very loose bond of connection, and we read in the Assyrian history, on the monuments, of constant wars, revolts, crushings of rebellion, and rebellion renewed. The risings of tributary states were put down with great severity, which included the carrying of whole peoples into captivity, and the destruction of cities, but no effectual measures were taken to secure allegiance in subjugated nations, and the empire was doomed to be the victim of the first really powerful assailant.

10. *Assur-bani-pal* inherited Egypt as part of his dominions, but his power was not firmly established in that country until he led an expedition there and sacked the city of Thebes. He erected splendid buildings at Nineveh and Babylon, and did much for literature and the arts, so that under him there was a great development of luxury and splendour. He died in B.C. 625. Two sons reigned after him, but Babylonia, for the last time, and now successfully, revolted. The Babylonians marched from the south against Nineveh under their governor *Nabopolas'sar*, who was joined by the now powerful Medes under their king, *Cyax'ares*. Nineveh was taken and given to the flames, which have left behind them in the mounds the calcined stone, charred wood, and statues split by heat, that furnish silent and convincing proof of the catastrophe. Thus, about B.C. 606, warlike, splendid, proud Assyria fell.

11. This is no place for a full description of the great city *Nineveh*, some of whose remains modern research has unearthed from beneath the mounds that for many miles are found along the eastern bank of the Tigris. We are not to think of it as being like a city of modern times, composed of continuous or nearly adjacent buildings. Nineveh was no "province covered with houses" like modern London. It was a large expanse, supposed to be at least 60 miles in circuit, containing temples, palaces, pasture-lands, ploughed fields, and hunting-parks, as well as the dwellings of the people, built of sun-dried bricks. It thus resembled a modern suburban district, like the outer belt of London or of Paris, but included the stately structures for the uses of religion and of royalty, which in modern cities usually hold a central place amongst dense masses of connected streets and squares.

12. The action of fire in the conflagration of its palaces, and the effects of weather afterwards, were such, that at the time of Alexander the Great, in the fourth century B.C., almost every trace of the great city in which Jonah preached repentance had vanished, save the shapeless mounds of earth.

13. The Assyrian language, mode of writing, literature, and religion, were closely akin to those of Babylonia. There remain hymns to the gods, mythological and epic poems, and works on astrology, law, and chronology. The religion was a worship of various gods, some of them the same as in Babylonia.

Assyrian
civilization:
language,
religion.

The great
D

national deity was *Assur*, appearing in the nation's name and in those of many of the kings.

14. All religion was connected with royalty, and in the pure despotism of Assyria the king was himself a deity, a type of the supreme being. All his acts, in peace or war, were divine acts, and his robes and ornaments all have embroideries and figured animals of mystical religious import.

15. Assyrian art must be considered great in architecture and sculpture. The emblematic figures of the gods show dignity and grandeur. The scenes from real life, of war, and of the chase, are bold and vivid; and in succeeding ages marked progress is shown in the acquirement of a more free, natural, lifelike, and varied execution, though the artists never learnt perspective and proportion.

16. The Assyrians, as the sculptures and other remains prove, constructed arches, tunnels, and aqueducts; they were skilled in engraving gems, and in the arts of enamelling and inlaying; they made porcelain, transparent and coloured glass, and even lenses; ornaments of bronze and ivory, bells, and golden bracelets and earrings of good design and workmanship, were all produced. In mechanics, and for measuring time, they used the pulley, the lever, the water-clock, and the sun-dial. Their astronomical science was that of the Chaldæan philosophers before mentioned.

17. The implements and methods used in war, as the monuments show, included swords, spears, maces, and bows and arrows, as weapons of offence; cavalry and chariots for charging; movable towers and battering-rams for sieges; and circular entrenched camps as quarters for a military force. The one thing wanting in Assyria, as in other Eastern empires, for continued sway, was the genius for government which could at least make subject nations satisfied to serve, if it could not mould them into one coherent whole.



Dagon of the Assyrians,
bas-relief from Nimroud.--
British Museum.

4. LATER BABYLONIAN EMPIRE.

1. The history of the early Babylonian empire has already been related, as well as the fact that it became subject to Assyria; and in the history of that empire the rebellions of the Babylonians have been referred to.

Origin, extent, and duration.

The history of the later Babylonian (or Chaldaean) empire begins with the year 625 B.C. and ends in 538 with its subjection to Persia. The founder of the empire was *Nabopolassar*, who, as we have seen, joined the Medes in the destruction of the Assyrian power. Babylon then became an independent kingdom, extending from the valley of the lower Euphrates to Mount Taurus, and partly over Syria, Phœnicia, and Palestine.

2. *Nabopolassar* was succeeded by his son, the famous *Nebuchadnezzar*, who reigned from B.C. 604 to 561, and carried his arms with success against the cities of Jerusalem and Tyre, and even into Egypt. The empire was at its height of power and glory under him, and extended from the Euphrates to Egypt, and from the deserts of Arabia on the south to the Armenian mountains on the north. *Nebuchadnezzar's* chief work in home affairs was the renovation and decoration of the great city *Babylon*, capital of the empire.

Reign of Nebuchadnezzar.

3. This famous place was built on both sides of the Euphrates, and, on its completion by *Nebuchadnezzar*, formed a square said to have been sixty miles in circuit.

Babylon.

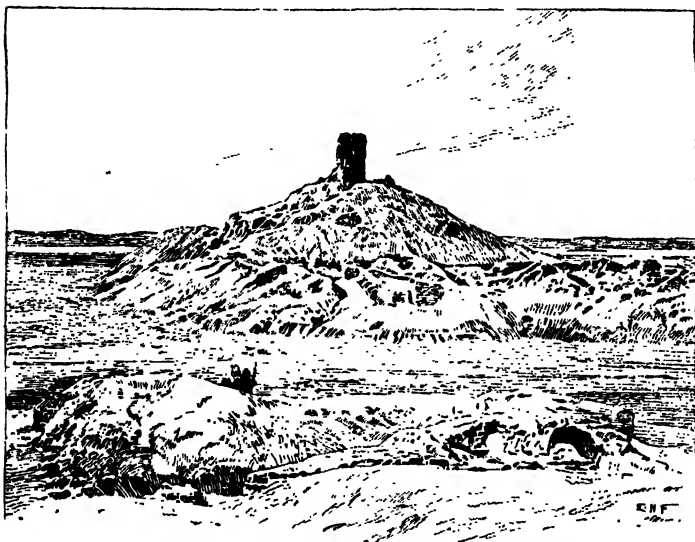
The clay of the country furnished abundant and excellent brick, and springs of bitumen supplied a powerful cement. The walls of the city were of immense height and thickness, surrounded by a deep ditch, and having a hundred brazen gates. Like Nineveh, the city included large open spaces, some being parks and pleasure-grounds of the king and the nobles. The architectural wonders of the place were the temple of Belus, a huge eight-storied tower, the remains of which are believed to be identified at *Birs Nimroud* ('the tower of Nimrod'), on the west side of the Euphrates, six miles south-west of the town of Hillah; and the "hanging-gardens" of *Nebuchadnezzar*, which consisted of a series of terraces rising one above another, supported by huge pillars and arches, and covered with earth, in which grew beautiful shrubs and trees.

4. The carrying into captivity of the Jews by *Nebuchadnezzar*, and the pride of his heart, his image of gold in the plain of Dura, his fiery furnace, his strange

Nebuchadnezzar's history.

madness, recovery, and repentance, are well known from the interesting and eloquent account in the Hebrew Scriptures, as written by the prophet Daniel.

5. The monarch who succeeded Nebuchadnezzar was his son **His succe-** *Evil-Merodach*, the friend of Jehoiachin, captive **sors.** King of Judah. He was followed by *Neriglissar*, a successful conspirator against his power and life, and the new monarch, after some years, was defeated and slain in battle against the Medes and Persians. After a few months of tyranny,



Birs Nimroud: all that remains of the Babylonian Temple of Belus.
(From a photograph.)

ended by assassination, the cruel and sensual *Labashi-Marduk*, was succeeded by the last Babylonian monarch, *Nabonadius* or *Nabonidus*, who came to the throne in B.C. 555.

6. The Medes and Persians to the north had now become a formidable power, and in 540 the Babylonians came **Fall of** into collision with them. The Persian king, *Cyrus*, **Babylon.** marched against Babylonia, defeated the forces of Nabonadius, who fled, but was afterwards captured and banished. The capital was held by a son of Nabonadius, who had been made

co-king with his father, or prince regent, and is known to us by the name of *Belshazzar*. The revelries of this sovereign, the handwriting on the wall, and his death on that same night are given in the scriptural narrative of Daniel. Through the treachery of the priests the army of Cyrus entered the city without a siege and without having to strike a blow, and thus the Babylonian Empire fell in B.C. 538, and became a province of the Persian Empire.¹ The site of the great city of Babylon is now a marsh formed by inundations of the river, due to the destruction of the embankments and the choking up of the canals.

7. The Assyrians were, pre-eminently, a warlike, the Babylonians a commercial and luxurious people. The position of the great city on the lower Euphrates, near to the Persian Gulf, made it a great emporium for the trade between India and eastern Asia and western Asia, with the nearest parts of Africa and Europe. From Ceylon came ivory, cinnamon, and ebony; spices from the eastern islands; myrrh and frankincense from Arabia; cotton, pearls, and valuable timber, both for shipbuilding and ornament, from the islands in the Persian Gulf. There was also a great caravan trade with northern India and adjacent lands, whence came gold, dyes, jewels, and fine wool.

8. The wealth of Babylon became prodigious and proverbial, and her commerce was in large measure due to ingenious and splendid manufactures. Carpets, curtains, and fine muslins, skilfully woven and brilliantly dyed, of elegant pattern and varied hue, were famous wherever luxury was known. The Babylonian gems in the British Museum display art of the highest order in cutting precious stones.

9. We must not forget that the priests and learned men of Babylon were the Chaldeans who have before been mentioned, and the science and religion of the country need no further description here.

10. The system of government was a pure despotism, with viceroys ruling the provinces under the monarch, who dwelt in luxurious seclusion from his people.

11. The fall of Babylon, the "glory of kingdoms," was at once a fulfilment of the denunciations of the Hebrew prophets, and a proof that the real power

¹ The Greek historian Herodotus erroneously states that the Persians entered by the bed of the river, which was laid dry by means of canals that diverted the water from its proper channel.

of nations does not reside in trade and luxury and wealth, but in the spirit, equal to the occasions both of peace and of war, developed in a people by the possession of freedom.

CHAPTER IV.

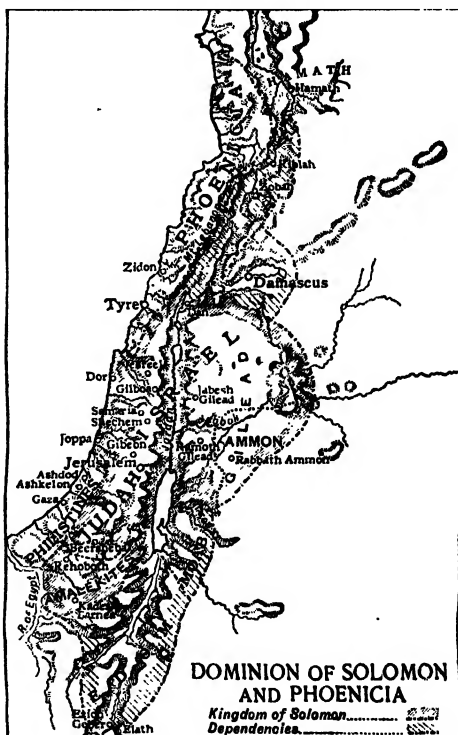
THE HEBREWS.

1. A slight sketch only is needed of the history and characteristics of a nation so fully dealt with in their own scriptures.

Sacred history. Their connection with Egypt, Assyria, and Babylonia has been already touched on.

2. The *Hebrews* were a pure *Semitic* race, akin to the *Phœnicians*, *Chaldeans*, and *Assyrians*. The founder of the nation was *Abraham*, who in the twentieth or succeeding century B.C. removed from the plains of Mesopotamia to the land of Canaan, on the south-eastern coast of the Mediterranean Sea.

3. In this people we have a peculiar character: the worship of the one spiritual God — *Jehovah* — the purely One. In the Jewish idea He was the God of a family that became a



nation---the God of Abraham, of Isaac, and of Jacob, He who commanded them to depart out of Egypt and gave them the land of Canaan. With the other Eastern nations, the primary and fundamental existence was Nature; but that, with the Hebrews, becomes a mere creature, and Spirit is foremost. God is the creator of Nature and all men, the only first cause of all things. The great element in the Jewish religion was exclusive unity---only one people, only one God. All other gods were regarded as thoroughly false; nothing divine was admitted to exist in them. Of course, the fact is, that however erroneous a religion may be, it possesses at least some mutilated and obscured truth. In the most imperfect forms some spiritual element exists, or existed, though the Jews were practically right in regarding the heathen worship as simply sensuous and immoral. In the religion of the Hebrews, Spirit became the one great truth, and true morality appeared; God was honoured, and could be honoured, only by righteousness, the reward of which was to be happiness, life, and temporal prosperity.

4. In the earliest history, that of Abraham and his first descendants, we have merely a family history, and the Jewish nation begins with the departure from ^{Historical data.} Egypt in B.C. 1491. We may divide the interval between that time and the conquest of Judæa by the Romans into four periods; all the earlier dates being far from certain.

(a) *From the departure out of Egypt to the establishment of the monarchy under Saul*, B.C. 1491-1095.

(b) *From the establishment of the monarchy to the separation into the two kingdoms of Israel and Judah*, B.C. 1095-975.

(c) *From the separation of the kingdoms to the Babylonian captivity*, B.C. 975-588.

(d) *From the Babylonian captivity to the conquest of Judæa by Rome*, B.C. 588-63.

5. The first period opens, on the departure from Egypt, with the *theocracy* or government by God in revelations of His will to the people, through laws directly given ^{First period.} from Sinai, and communications made to the high-priest. This lasted, during the wanderings in the wilderness under Moses, and the conquest of Canaan under Joshua, until B.C. 1426. Then came the *Federal Republic*, from 1426 to 1095, under which system the tribes were separately governed, subject to the divine laws, by their own patriarchs, but were all united in one state and one common bond by the worship of Jehovah. As the people

from time to time fell off into idolatry, they suffered at the hands of neighbouring tribes, and rulers called "*Judges*" were given by divine appointment to deliver the people, governing according to the divine laws, and having no royal prerogatives. Of this line of rulers the last single governor was the prophet *Samuel*, and the misconduct of his sons caused the people to ask for a king to be appointed over them.

6. The time of the sole monarchy includes three reigns, **Second period:** those of *Saul*, *David*, and *Solomon*. *Saul* reigned **Saul.** for nearly forty years, from B.C. 1095 to 1056, and, after wars with neighbouring heathens called Moabites, Edomites, Amalekites, &c., was defeated and driven to suicide by the powerful Philistines.

7. *Saul's* son-in-law, *David*, the son of Jesse, reigned also **David.** about forty years, from B.C. 1056 to 1015, and having conquered Jerusalem from the Jebusites in 1048, made it the capital of his kingdom, the seat of the national government and religion. David was a warlike monarch, and was victorious over the Philistines, Moabites, Edomites, and Syrians, extending his power from the Red Sea almost to the Euphrates.

8. His son *Solomon* succeeded him in B.C. 1015, and also **Solomon.** reigned forty years, from 1015 to 975. Under him the Jewish people attained the height of their power, and he confirmed and developed the conquests of David. Solomon married a daughter of a Pharaoh, King of Egypt, formed an alliance with Hiram, King of Tyre, built the magnificent temple at Jerusalem, and made his power respected by all his neighbours.

9. An extensive commerce was carried on by land and sea. **Jewish trade.** Solomon's ships, manned by Phœnician sailors, traded to the furthest parts of the Mediterranean westwards, and from ports on the Red Sea to southern Arabia, Ethiopia, and perhaps India. From Egypt came horses, chariots, and linen; ivory, gold, silver, peacocks, and apes from *Tarshish* or *Tartessus*, a district in the south of Spain; and gold, spices, and jewels from the place called *Ophir*, variously placed in southern Arabia, India, and eastern Africa, south of the Red Sea. The corn, wine, and oil of Judæa were exchanged by Solomon for the cedars of Lebanon supplied by his friend Hiram, King of Tyre.

10. On the death of Solomon, in B.C. 975, the temporal glory

of the Hebrews was eclipsed. Ten of the twelve tribes revolted against Solomon's son and successor, *Rehoboam*, and formed a separate Kingdom of Israel, with Samaria as capital, while the tribes of Judah and Benjamin made up the kingdom of Judah, having Jerusalem for the chief city. The Syrian possessions were lost; the Ammonites became independent; commerce declined; idolatry crept in and grew; the prophets of God threatened and warned in vain; gleams of success against neighbouring nations were mingled with defeat and disgrace suffered from the Edomites, Philistines, Syrians, and Egyptians, until, in B.C. 740, *Tiglath-pileser III.*, King of Assyria, carried off into captivity a large number of Israelites from the northern parts of the kingdom. Third period:
decline of
nation.

11. In B.C. 721 *Sargon*, King of *Assyria*, took Samaria, and carried away many thousands of the people of *Israel* as captives beyond the Euphrates. The kingdom thus came to an end after lasting about 250 years. Fall of Israel.

12. In B.C. 713 *Judah*, under King *Hezekiah*, was attacked by Sennacherib, King of Assyria, and relieved by the destruction of the Assyrian army. A time of peace and prosperity followed, but in 677 the Assyrians again invaded the country, and carried off King Manasseh to Babylon. Hezekiah.

13. In B.C. 624 the good king *Josi'ah* repaired the temple and put down idolatry, but was defeated and slain by the Egyptian king *Pharaoh-Necho* in 610. Soon after *Nebuchadnezzar*, King of Babylon, made the wicked king, *Jehoi'akim*, tributary; and in the short reign of his son *Jehoiachin*, in 597, he took Jerusalem, and the king and 10,000 captives of the higher class were carried off to Babylon, with the treasures of the palace and temple. The next king, *Zedekiah*, revolted from *Nebuchadnezzar*, who now determined to make an end of the existence of the rebellious nation. In B.C. 586 Jerusalem was taken and plundered; the walls were destroyed, and the city and temple burnt, and all the chief men were carried away to exile. For many years the land lay partly desolate, and the history of the Hebrew nation is transferred to the land where they mourned in exile. Fall of Judah.

14. The history of the Jews during the Babylonish captivity is partly contained in the book of Daniel, and includes the episodes of Shadrach, Meshach, and Abed'nego, the faithful Jews thrown into the furnace by order of *Nebuchad-* Fourth period.

nezzar, and of Daniel's deliverance when he was thrown into a pit containing lions by order of *Darius the Mede*, apparently a viceroy or governor, who was appointed by Cyrus as ruler of Babylon after the death of Belshazzar (B.C. 538).

15. From about the year B.C. 550 *Cyrus* had been monarch of the Persian Empire. Having taken Babylon, The return from captivity. he issued an edict by which the Jews were allowed to return to Jerusalem and rebuild their temple. Nearly 50,000 Jews, chiefly of the tribes of Judah and Benjamin, went to the old home of their race under the command of *Zerubbabel* and *Jeshua*, taking with them many of the vessels of silver and gold carried away by Nebuchadnezzar. Zerubbabel was appointed governor of the land, now a dependency of the Persian Empire. In B.C. 519 the Persian king *Darius Hystaspis* confirmed the edict of Cyrus, and in 515 the temple was completed and dedicated. The *ten tribes* disappear at this time from history, such of them as returned to their land having united themselves with the tribe of Judah, and henceforth the Hebrews are called *Jews* and their country *Judæa*.

16. In the reign of the Persian king *Artaxerxes Longimanus* more of the Jews emigrated from Babylonia to Ezra's rule. Judæa under the command of *Ezra*, B.C. 458, and Ezra was governor of the land until 445.

17. *Nehemiah* was governor (with an interval) from 445 to 420, and under him the walls and towers of Jerusalem were rebuilt, and the city acquired something of its ancient importance. Nehemiah. With B.C. 420 the history of the Jews ends, as far as the Scriptural narrative goes in books esteemed to be of sacred authority.

18. From 420 to 332 Judæa continued subject to Persia, Judæa under Persia. paying a yearly tribute, and being governed by the High-priest, under the Satrap of Syria. In B.C. 332 *Alexander the Great*, then engaged in conquering the Persian Empire, visited Jerusalem, and showed respect to the High-priest and the sacred rites of the Temple. In 330 the Persian Empire fell under the arms of Alexander, who died at Babylon in B.C. 323.

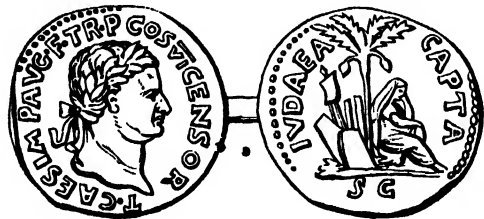
19. Judæa was taken possession of by Alexander's general, Judæa under the Ptolemies. *Ptolemy Lagus*, and from 300 to 202 B.C. was governed by the dynasty of the Ptolemies, ruling Egypt, Arabia Petrea, and southern Syria. The government was administered by the High-priests under the Ptolemies,

whose capital was at the new city of Alexandria in Egypt. At this time the Jews began to spread themselves over the world, the Greek language became common in Judæa, and the *Septuagint* (or Greek version of the Hebrew Scriptures) was written during this and the following century.

20. In B.C. 202 *Anti'ochus the Great*, King of Syria (including in its empire Asia Minor, Mesopotamia, Baby-^{Judæa under}lonia, &c.), conquered Judæa from *Ptolemy V. Syria*.

Antiochus Epiph'anes, one of the sons and successors of the great Antiochus, drove the Jews to rebellion by persecution and profanation of their Temple and religion.

21. Under the great patriot and hero *Judas Maccabæ'us*, so well known to us from the sublime music of ^{The Macca-}Handel's oratorio, the Jews asserted their religious bees. freedom in B.C. 166. *Antiochus Epiph'anes* died in 164, and Maccabæus fought with success against the Idumæans, Syrians, Phœnicians and others, who had formed a league for the destruction of the Jews. In 163 Judas Maccabæus became governor of Judæa under the King of Syria, but fell in battle, in



Coin of Titus.¹

161, while he was resisting an invasion of his country by the troops of Demetrius Soter, new ruler of the empire. His brother, *Jonathan Maccabæus*, ruled from B.C.

161 to 143, amidst many troubles from Syria, and was succeeded by his brother *Simon Maccabæus*, who strengthened the land by fortifications, was recognized by the Romans as High-priest and ruler of Judæa, and fell by assassination in B.C. 136.

22. His son, *John Hyrcanus*, threw off at last the yoke of

¹ This interesting coin was struck in A.D. 77. The face of the coin (the obverse), on the left-hand side, shows the bay-crowned head of Titus, with the inscription T[itus] CAES[ar] IMP[erator] AUG[usti] F[ilius] TR[ibunicia] P[otestate] CO[n]S[ul] VI. [i.e. sextum], CENSOR; that is, *Titus Cæsar, Imperator* (Commander-in-chief, son of Augustus (i.e. the Emperor Vespasian, surnamed "Augustus") (invested) with tribunician power, consul for the sixth time, censor. On the back of the coin (or, reverse), on the right hand, is a female figure seated under a palm-tree, behind which are a Roman standard and armour; with the inscription JUDAEA CAPTA, i.e. Judæa conquered.

Syria, and made himself master of all Judæa, Galilee, and Samaria, reigning then in peace till B.C. 106, when the line of the greater Maccabæan princes ended. A miserable time of civil wars and religious and political faction followed.

23. These ended in the interference of Rome, and in B.C. 63 **Conquered by Rome.** *Pompeius Magnus* took Jerusalem after a siege of three months, and entered the "*Holy of Holies*" in the Temple, with a profanation before unheard of in Jewish history. From this time the Jewish state was virtually subject to Rome, and became in the end a part of the Roman province of Syria.

24. The turbulence of the Jews under Roman rule is well known, and a general rebellion ended, after fearful bloodshed and misery, in the capture and destruction of Jerusalem by Titus, A.D. 70. **Fall of Jerusalem.** The history, as a separate political body, of the chosen people of God, unequalled in the annals of our race for sin and suffering, ends with the dispersion of their remnant over the face of the civilized world.

25. There is no need to dwell at any length upon the part played by the Jews in the history of civilization, **Conclusion.** since that part, however important, belongs to a region beyond the scope of this work—the development of religious truth. The Hebrew Scriptures are, in the design of Providence, the gift of the Hebrews to mankind. Their language, in the interest of its literary remains, surpasses all the other Semitic tongues, and in the importance of its chief treasures, the books of the Old Testament canon, outweighs all other languages known to the sons of men. The country of the Hebrew nation was of very limited extent; the political value of the race, as compared with that of the great Eastern empires, was trifling; the contributions of the Jews to art and science, until the downfall and dispersion of the people, were yet more insignificant. It was their mission to conserve and to convey to future ages that deposit of moral and spiritual truth which, combined with its development and exaltation in the form of Christianity, was to influence mankind in all time to come.

CHAPTER V.

THE PHŒNICIANS.

1. The history of a people, the most distinguished in the most ancient times for industry, commerce, and navigation, may well be interesting to Englishmen, **Antiquity and character.** who have been called in reproach "a nation of shopkeepers," but may fairly and proudly claim also to be foremost as mariners and as merchants in all this modern world. The Phœnicians were of pure Semitic race, closely connected with the Hebrews in blood and language, and became a separate nation so early that they are found to have settled on the south-eastern coasts of the Mediterranean before the arrival of the Israelites in Canaan, in the fifteenth century B.C. The distinctive character of the Phœnicians among the nations of the most ancient world is, that they were colonizers, not conquerors; peaceful merchants, not fighting meddlers; intrepid and enterprising seamen, not bold and ambitious soldiers; industrious and ingenious workmen and creators, not ruthless and wanton destroyers of the labours of their fellow-men.

2. They hold a high place in the history of ancient civilization, for their diffusion of commodities and of culture **Their civilization.** partly produced at home, in part received from abroad. This important and interesting people present us with a new principle of development in civilization, that of a nation relying solely on the activity of industry, combined with the careful bravery which dares the deep, and devises means of safety thereon. We have man's courage, energy, and intelligence brought into play mainly for the benefit, not the bane, of mankind. The foremost things in Phœnicia are human will and work, not Nature's bounty, as in the fertile valleys of the Nile, Tigris, and Euphrates. In Babylonia and Egypt, human subsistence depended largely upon Nature and the sun; in maritime Phœnicia, on the sailor's skill and courage. Valour gives way to intelligence, and warlike ferocity to ingenuity, in this seafaring and manufacturing life, and thus the nations were freed from a bondage to Nature and from fear of her powers upon the ever-flowing sea.

3. *Phœnicia* was a narrow strip of country on the south-eastern coast of the great inland sea of antiquity, lying chiefly

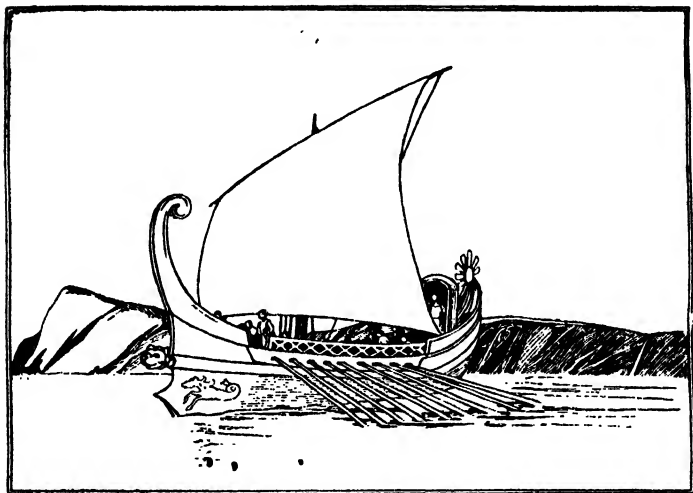
between Mount Lib'anus (Lebanon) and the Mediterranean shore, and extending for about 120 miles north of **Geographical position.** Mount Carmel, the scene of the contempt poured on her great god Baal by the prophet Elijah. Here lay the cities *Tyre* and *Sidon*, *Byblus* and *Bery'tus*, *Tripolis* and *Ptolemais*. The land was fertile, and rich in timber-trees, such as the pine, fir, cypress, sycamore, and cedar; and in fruits, such as figs, olives, dates, pomegranates, citrons, almonds. Here was material for trade abroad, and comfort and prosperity at home, and the coast was so thickly studded with towns as almost to make one continuous populated line.

4. The history of Phœnicia is peculiar in this, that it is a **Historical data.** history of separate cities and colonies, never united into one great independent state, though now and then alliances existed between several cities in order to repel a common danger. When the Israelites settled in Canaan in the middle of the fifteenth century B.C., they interfered but slightly with Phœnicia, and the two peoples dwelt side by side in friendship nearly always undisturbed.

5. Each city of Phœnicia was governed by a king or petty **Government.** chief, under or with whom an aristocracy, and at times elective magistrates called in Latin *suff'etes* (connected with the Hebrew word *Shof'etim*—"Judges") appear to have held sway. But Phœnician government is an obscure and unimportant subject; the genius of the race cared little for political development, and was one-sided in its devotion to commercial matters, regardless, in comparison, of freedom from inward or external domination. The two chief cities of Phœnician history are *Sidon* and *Tyre*.

6. Of these, *Sidon* was probably the more ancient, being named in the *Pentateuch* as chief of the Phœnician **Cities: Sidon.** cities, while its richly embroidered robes are mentioned in the Homeric poems. It was the greatest maritime place until its colony, *Tyre*, surpassed it, and it seems to have been subject to Tyre in the time of David and Solomon. About 700 B.C. it became independent again, but was taken by Nebuchadnezzar, King of Babylon, about B.C. 600, and became subject to Persia about B.C. 500. Under the Persian rule it was a great and populous city, and, coming into the hands of Alexander the Great in B.C. 333, helped him with a fleet in his siege of Tyre. Its history ends with submission to Roman power in the last century (year 63) B.C.

7. *Tyre* was a powerful city as early as 1200 B.C. The friendship of her king Hiram with Solomon (reigned B.C. 1015-975) is well known from the Hebrew Scriptures, and at this time the commerce of Tyre was foremost in the Mediterranean, and her ships sailed into the Indian Ocean from the port of *E'lath* on the Red Sea. Tyre is celebrated in history for her obstinate resistance to enemies, and for holding out years on end when besieged. King *Nebuchadnezzar* is said to have



A Phoenician Galley.

required thirteen years to capture the place partially (585-573), and after all had to retire disappointed; but the city was taken by *Alexander the Great* after a seven months' siege, in B.C. 332. The old glory of Tyre departed with the transfer of her chief trade to her conqueror's creation, Alexandria, though the indomitable energy of the Phoenician race had again, in Roman times, made her a great seat of trade.

8. We may consider Phoenicia to have been at the height of prosperity from the eleventh to the sixth centuries B.C., but it was compelled to own the suzerainty of Assyria. As a colonizing country Phoenicia preceded the Greeks on the shores and islands of the Mediterranean, and sent her ships to maritime regions that the Greeks knew nothing

of, save by report of the bold mariners of Tyre. Until the rise of Alexandria about 300 B.C., the sea-trade of Phœnicia was rivalled only by that of *Carthage*, her own colony, and she still kept up her great land-trade carried on by means of caravans with Arabia, with central Asia and northern India (through Babylonia), and with Scythia and the Caucasian countries, through Armenia.

9. This great maritime people planted their colonies, on the Phœnician coasts and islands of the Mediterranean, in *Cyprus*, colonies. *Rhodes*, *the islands of the Ægean Sea*, *Sardinia*, *Sicily*, *the Balearic islands*, *Cilicia* (in south-east of Asia Minor), and in *Spain*. Westwards, they even passed out of the Mediterranean, and were the founders at an early period of *Ga'dēs*, the modern Cadiz. They first in all the ancient world pushed out into the Atlantic Ocean, crossed the stormy region that we call "Bay of Biscay," and traded to the British coast for tin from the Scilly Isles and Cornwall.

10. Tradition tells of their mariners reaching sunny fertile shores in what must have been either the Canary Distant voyages. Islands or the Azores of modern maps. We have seen that under the patronage of Necho, King of Egypt, Phœnician sailors went round Africa from the Red Sea to the Nile. In the Eastern seas they had establishments on the Arabian and Persian Gulfs, from which they traded to the eastern coast of Africa, to western India, and to Ceylon.

11. By far the most renowned of all Phœnician colonies—Colonies in famous in poetry for Dido's hopeless love and northern hapless death, in history for Hannibal's heroic Africa. hate of Rome and warlike skill—was *Carthage*, in the centre of the northern coast of Africa. The date of her foundation is put about 850 B.C. At *Utica* and *Tunis*, to the north and south, Phœnician settlements were already existing. The men of Tyre were the founders of this great and flourishing city, whose fortunes will be dealt with when we reach the times that find her in collision with the rising power of Rome.

12. We have seen that the trade of Tyre and her sister-cities reached almost throughout the world as then known. Phœnician commerce: They exported wares and manufactures of their its extent own; they imported and re-exported the products and nature. of every region east and south of their own land, that had anything of value for the markets of the nations dwelling round the great central sea. Thus to Phœnicia

came the spices—notably the myrrh and frankincense—of Arabia; the ivory, ebony, and cotton goods of India; linen-yarn and corn from Egypt; wool and wine from Damascus; embroideries from Babylon and Nineveh; pottery, in the days of Grecian art, from Attica; horses and chariots from Armenia; copper from the shores of the Euxine Sea; lead from Spain; tin from Cornwall. Thus from Phœnicia went to foreign ports, not only these articles of food and use and luxury, but the rich purple dyes made from the *murex* (a kind of shell-fish) of her coast, the famous hue of Tyre, with which were tinged the silken costly robes worn by the despots of that olden time. From Sidon went the not less famous glass produced in part from fine white sand found plenteously near the headland called Mount Carmel. We hear of gold from Ophir, wherever Ophir may have been—on the eastern coast of Africa, or in Arabia, or even on India's distant shore. We know of the interchange of cedar, sent by Hiram, King of Tyre, for building Solomon's Temple to the God of Israel, in barter for the wheat and balm and oil of Israel's fertile land.

13. So great and so important was the trade by caravans through Babylon with the interior of Asia that the great town *Palmyra* (or "*Tadmor in the desert*") was founded or enlarged by Solomon to serve the traffic on its route through Syria to the valley of the Tigris and Euphrates. Overland-trade.

14. With lawful trade these ancient merchants, like our countrymen in the reign of Queen Elizabeth, combined a taste for piracy and for indulgence in a slave-trade which included the kidnapping, at times, of Hebrew victims to the lust of gold. Slave-trade.

15. Much has been given above to show the place held by Phœnicia among the cultured nations of the ancient world. As a money-making race the Phœnicians were skilled in arts by which the grand aim of its life could be attained. Phœnician drinking-cups of silver and of gold, and Sidon's works in brass, were famous, and her weavers were skilled in making cloth of flax, partly, it seems, grown and spun in Egypt. Great as they were at the dyeing-vat and loom, adepts in working metals and in fabricating glass, they were also the best shipbuilders, and the most famous miners of their time. Their energy and enterprising character are beyond dispute, but much has been ascribed to their invention, in the sciences and arts, which they received from nations further east. Their Civilization.

HEBREW	PHOENICIAN	ANCIENT GREEK	LATER GREEK	ENGLISH
א	𐤀	Α	Α	A
ב	𐤁	Β	Β	B
ג	𐤂	Γ	Γ	G
ד	𐤃	Δ	Δ	D
ה	𐤄	Ε	Ε	E
ו	𐤅	Ζ	Ζ	Z
ז	𐤆	Η	Η	H
ח	𐤇	Θ	Θ	Th
ט	𐤈	Ι	Ι	I
י	𐤉	Κ	Κ	K
כ	𐤊	Λ	Λ	L
ל	𐤋	Μ	Μ	M
מ	𐤌	Ν	Ν	N
נ	𐤍	Ξ	Ξ	X
ס	𐤎	Ο	Ο	O
ע	𐤏	Π	Π	P
פ	𐤐	Ρ	Ρ	R
צ	𐤑	Σ	Σ	S
ק	𐤒	Τ	Τ	T

Comparative Table of Hebrew, Phoenician, Greek, and English Alphabets.

greatest service to civilization seems rather to have been in appropriating, developing, and spreading the ideas of others, especially in forming an alphabet for the western world.

16. The kinship of their language to the Hebrew has been mentioned, and, while the story about *Cadmus* (a myth, and not a person) taking his sixteen letters from Phœnicia into Greece must be rejected, the European world owes to this race of traders the alphabetic symbols now in use. The Greeks and Romans from the Phœnicians, and most of modern Europe from the Romans, acquired these precious and indispensable rudiments of learning. The gradual change of shape is easily traced in most of the signs as here given. The simple and ingenious device by which each sign stands for one elementary sound of human speech is largely due to the Phœnician people, as an improvement on the cumbrous hieroglyphs of Egypt. Of literature they have left nothing whatever recognized by scholars as really theirs.

17. In morals, they had a name for craftiness in trade, and wealth led to worse than luxury—to soft licentiousness and flagrant vice. Their sole religion was a kind of nature-worship, which adored the sun and moon and five planets, the chief deities being the male *Baal*, and the female *Ash'toreth* or *Astar'te*. The worship itself was a sensual excess and revelry, combined with cruelty. Children were offered in sacrifice to idols, and the foulness of the rites is known by the denunciations of the Hebrew prophets Jeremiah and Ezekiel. At Tyre a deity was worshipped with the attributes of the Greek god Hercules. There was also the worship of *Ado'nis*, under the name of *Thammuz*, in the coast-towns, and this included a commemoration of his death, a funeral-festival, at which the women gave way to extravagant lamentations. It was Phœnician women, fair of face, that tempted Solomon the wise to foul idolatry; it was a princess of Phœnicia, *Jezabel*, that brought Ahab, her husband, King of Israel, to ruin, that slew the prophets of God, and left a name proverbial for infamy in life, and for ignominious horror in her death. The work done by Phœnicia in the cause of human progress was such as has been shown above—important and interesting in material things, but not, with the one great exception, leading to intellectual ends or moral and political improvement.

CHAPTER VI.

THE MEDO-PERSIAN EMPIRE.

1. We now come to the last of the great Oriental empires—
 Extent of that of the *Medes* and *Persians*, commonly known as
 Empire. “*the Persian Empire*,” which absorbed all the territories of western and south-western Asia (except Arabia), as well as Egypt and a small portion of Europe. The *Medes* and the *Persians* are treated of together, because of their intimate connection in race and the fact that Media was conquered by and included in Persia, as the latter empire rose into power and importance in the western Asiatic world.

2. The map shows the position of Media on the table-land south of the Caspian Sea, east of Armenia and the Zagros Mountains, and north and west of the mountains of Persia Proper and the great rainless Persian desert or desert of Iran. The mountain ranges inclosed fertile valleys, rich in corn and fruits, and the Zagros Mountains had on their pastures splendid horses of the breed famous as the *Nisæan*, which supplied the studs of the king and nobles of Persia.

3. *Persis* or *Persia Proper* was a mountainous district between the desert of Iran and the north-eastern shore of the Persian Gulf. The country contained, amongst its hills, fertile plains and valleys abounding in corn, pasture, and fruits. We shall first deal with the history of Media.

4. The *Medes* were of *Aryan* race, and, like the *Persians*, called themselves “*Aryans*.” Their close connection, in origin and institutions, with the *Persians* is shown in the famous expression, “The law of the *Medes* and *Persians*, which altereth not.” The people began to migrate into Media at an early period, of which we have no record, from the original abode of the *Aryan* race mentioned in the introduction to this book. By degrees they overcame the *Scythian* races whom they found in possession of the land. The *Medes* were a warlike race, strong in cavalry and archers. Their language was a dialect of the *Zend* or Old Persian, the ancient tongue of Persia, and their religion was the *Magian*, otherwise *Zoroastrianism*, which involved the worship of a supreme deity called *Ormuzd* (see p. 75).

5. Probably about 900 B.C. the *Medes* had established them-



selves in their new home, and we first find them, in history, connected with the Assyrians. About B.C. 710, *Sargon*, Antiquity of Medes. King of Assyria, conquered some part of Media and made settlements of Israelites taken captive by him from the cities of Samaria. The Assyrians, however, could never conquer the Medes, who at last grew into a powerful kingdom under native princes.

6. The monarchy was founded by *Cyaxares* about B.C. 633, the details of his action being unknown to us, like Cyaxares king. so much else in Oriental matters, for want of trustworthy records. *Cyaxares* extended the Median empire westwards, by conquest, through Armenia to the river Ha'ly in Asia Minor. His great achievement has been already noticed—the capture of Nineveh about B.C. 606, in alliance with the revolted Babylonians, and the consequent overthrow of the Assyrian empire. *Cyaxares* reigned forty years and died about B.C. 593.

7. He was succeeded by his son *Astyages* (as-ty'a-jêz), who reigned for over thirty years, and seems to have Conquest of Media. been a despot of quiet life and peaceful disposition, enjoying what his father had acquired. The first known event of his reign is his dethronement by *Cyrus* of Persia, and the end of the Median monarchy thus came in B.C. 550.

8. The *Persians*, in race, language, and religion, were closely connected with the Medes. Of their early migration to the home where history finds them, we know Origin and character of the Persians. nothing. They appear first in human records as hardy and warlike mountaineers, noble specimens of the great Aryan race. They were simple in their ways of life, noted for truthfulness, keen-witted, generous, and quick-tempered. The language which they brought with them when they migrated is known as the *Zend*, closely allied to the Sanscrit, and now only existing in the sacred books of the *Zendavesta* containing the doctrine of *Zoroaster* (Persian name, *Zer'dusht* or *Zarathustra*), the founder of the Magian religion.

9. The peculiarity of Persia, in the political history of Eastern empires, is that monarchy appears in an empire Modes of Life. ruling over many peoples differing widely from each other. The several members of the state are allowed a free growth, and we find roving nomades existing in one part, whilst in other territories commerce and industrial pursuits are in full vigour. The coasts of the empire are in communication with

foreign lands, and the people of God, the Israelites, amidst all the diversities of races and creeds, are allowed the free exercise of their own religion.

10. In Persia we have an empire displaying a period of historical transition, when the Persian world comes in contact with the Greek. The Persian could conquer, but could not fuse into one harmonious whole the diverse nationalities that fell under his sway. The monarchy was thus a loose aggregate of peoples spread over three different geographical regions, the highlands of Media and Persia, the valley plains of the Euphrates, Tigris, and Nile, and the maritime districts in Syria, Phœnicia, and Asia Minor. In developing civilization Persia's mission was that of bringing to an end the barbarous feuds between the nations of the western world of Asia. With a settled dominion, comfort and happiness were diffused. We find also that with the growth of wealth, culture, and luxury, the military prowess of ruder times declined. Of the calm courage of well-ordered civilization the Asiatics had little. Effeminacy relaxed their energies as opulence grew, and sensual indulgence, along with unwieldiness and want of organization in such elements of strength as they possessed, made them succumb, when the time came, to the superior skill and vitality of Greece.

11. The Persians were, in their early history, subject to the Medes, but governed by their native princes, a line called the Achæmenidæ (ak-ê-men'i-dê), who began to reign about B.C. 700. The founder of the Persian Empire was *Cyrus*, who began his career of conquest by the defeat and dethronement of Astyages, King of Media, in B.C. 550. The Median supremacy thus passed to the Persians.

12. Master of Media, Cyrus came next into collision with the great kingdom of Lydia, in Asia Minor. With its capital at *Sardis*, and extending from the coast of the *Ægean* (ê-jé'an) Sea eastwards to the river Halys, Lydia was one of the most powerful monarchies of the second class in Asiatic history. The Lydians were a highly civilized, wealthy, and energetic people, great in agriculture, manufactures, commerce, and the arts. In music and metallurgy their names are famous as inventors or improvers; they were proverbial in the ancient world for luxury and the softer vices that attend it.

13. *Cræsus* was king of Lydia when Cyrus met his attack

and conquered him in B.C. 546. The rising empire of Persia was thus extended to the western sea-board of Asia Minor. The Greek colonies on the coast next fell a prey to the arms of Cyrus, and in B.C. 538 he got possession of Babylon, as we have seen, and added the provinces of the later Babylonian Empire to the Persian. Before this he had conquered the territory eastwards between Media and the Indus. His dealings with the Jews, after the subjection of the Babylonians, have been already mentioned. The power and life alike of Cyrus came to an end in his expedition against the Scythian people, called the *Massagete* (mas-saj'e-tē), by whom he was defeated and killed in B.C. 529. Cyrus, the greatest as a king and the best as a man among all the Persian monarchs, had spread the Persian sway from the Hellespont on the west to the Indus on the east.

14. He was succeeded by his son *Cambyses*, who reigned from B.C. 529-522, and is distinguished by his conquest of Egypt in 525. According to the common account he was guilty of ferocious and wanton cruelty towards the Egyptians and his own family and subjects. He stabbed with his own dagger the sacred calf *A'pis*, to the horror of the Egyptians; murdered his own brother *Smerdis*; and in several acts displayed something like insanity. Recent researches, however, have shown that the character and acts of Cambyses have been greatly misrepresented; and instead of outraging the religious feelings of the Egyptians he was himself initiated into their religion and buried the sacred calf with the usual honours. He died in 522, on his march from Egypt against a Magian pretender to the throne, who declared himself to be the *Smerdis* put to death (as people said) by Cambyses. The usurper reigned for a few months, and was then dethroned and slain in an insurrection headed by *Darius Hystaspis* (son of a noble named *Hystaspes*), one of the royal line of the *Achæmenide*.

15. *Darius Hystaspis*, or *Darius I.*, reigned from B.C. 521 to 485, and was a great and able monarch. He finished the work which Cyrus had begun, by setting in order the affairs of the vast empire which Cyrus and Cambyses had conquered. The whole territory was divided into twenty satrapies or governments, and a fixed payment was the contribution of each province to the expenses of administration. The mode of government greatly resembled that by *Pashas* in the modern Turkish Empire. The *satrap*, or gover-

Career of
Cyrus.

Cambyses
king.

Darius I.
His mode of
government.

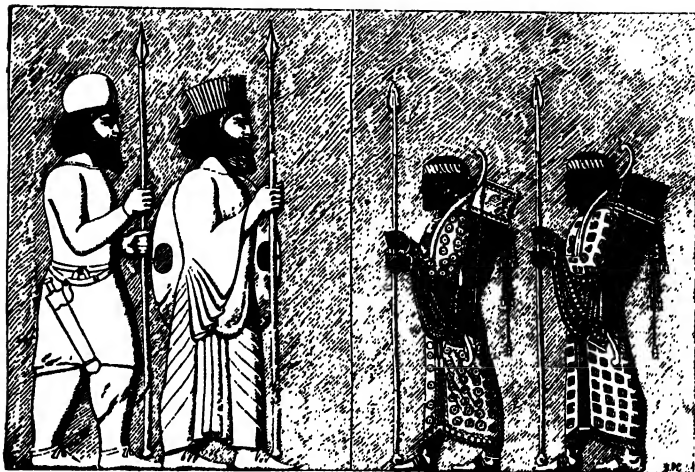
nor, represented the royal authority, and was charged to remit to the king the fixed tribute of the province which he ruled. Justice was administered by independent officers, called *Royal Judges*, and a watch was kept upon the conduct of the viceroys (*satraps*) by officials appointed for the purpose. The governors, however, often oppressed the provinces and intrigued against each other. The "*Great King*," as the Persian monarch was called, was held to be the lord of all the land and the water. Thus Darius Hystaspis and Xerxes demanded "earth and water," in token of submission, from the Greeks. Tyrannical governors were extortionate in money-matters, but there was a general tolerance of all religious faiths, and no systematic or outrageous oppression.

16. Darius I. is credited with the establishment of highroads and swift postal communication between the provinces and the court. The kings of Persia resided in the winter at *Susa*, a warm place in the plain east of the lower Tigris; in the summer at *Ecbat'ana*, in Media, by the mountains; and *Babylon* was a third capital of occasional residence in winter. From these different centres of power the Persian monarchs watched, and, according to their measure of energy and resolution, controlled the conduct of the satraps in every quarter of their wide-spread dominions.

17. About B.C. 512 Darius led an army into Europe by way of the Bosphorus, over which was placed a bridge of boats. Overcoming all opposition he even crossed the Danube, then retired into Asia across the Hellespont, leaving an army behind him. His generals now subdued Thrace and Macedonia, north of Greece, and added them to the Persian Empire. His famous war with the Greeks arose out of the revolt of the Ionian Greek cities in Asia Minor in 500, and the burning of the city of Sardis by their Athenian allies. An expedition sent against Greece under the general Mardo'nius in B.C. 492 was defeated by the Thracians on land, and frustrated by a storm in the Ægean Sea. In 490 a great armament was sent by Darius under *Datis* and *Artapher'nes*, and then was fought the decisive battle of *Mar'athon*, to be noticed in the history of Greece. Darius' proposed and long-prepared revenge upon the Greeks was baffled by a rebellion in Egypt, and he died in 485, leaving the task to his son and successor, Xerxes.

18. *Xerxes* reigned from B.C. 485-465, and he began with

the suppression of the Egyptian revolt in 484, devoting the next four years to preparations against Greece. The grand effort was made in 480, and has been ever famous in history for the magnitude of the host of men and ships employed, for the insane display of vanity and pagantry by Xerxes, for the heroism of the resistance on the



Persian Soldiers. A. From Persepolis. B. From Susa.

one side and the completeness of the final disaster on the other. Some particulars will be given in the history of Greece. Xerxes himself returned to Sardis, after the destruction of his fleet at *Salamis*, towards the end of the year 480. The defeat of his general *Mardonius* at *Plataea* in 479 ended the war in Greece, and in 478 the Persians lost their last foothold in Europe by the capture of Sestos on the Hellespont. Of Xerxes little more is known; he was assassinated in 465, and left behind him a reputation that is proverbial for Oriental vanity and the total failure of prodigious efforts.

19. After a short usurpation by Artabá'nus, the assassin of Xerxes, the Persian throne was filled by Xerxes' son, *Artaxerxes I.*, surnamed *Longimanus* (lon-jim'-a-nus), who reigned B.C. 464-425. The only notable matters in his reign are a revolt in Egypt, in which the Athenians as-

sisted the Egyptians, and Athenian defeats of the Persians by land and sea in and off Cyprus.

20. *Darius II.*, surnamed *No'thus*, son of Artaxerxes I.,

Darius II. reigned B.C. 424-405, and was a weak personage, who was subjected to constant insurrections by his satraps, and lost Egypt in 414.

21. His son, *Artaxerxes II.*, surnamed *Mnemon* (nē-mon), reigned 405-359. The period of his rule was eventful. At the beginning occurred the revolt of his younger brother *Cyrus*, satrap in Western Asia, who marched against Babylon, and fell in the battle of *Cunaxa*, B.C. 401. He was supported by a body of Greek mercenaries, whose retiring march to the Black Sea over the mountains of Kurdistan has been immortalized by Xenophon's description in his *Anabasis*, and is known as the "*Retreat of the Ten Thousand Greeks*." After many conflicts between the Persians and Greeks, the *peace of Antalcidas*, concluded in B.C. 387, gave to the Persians all the Greek cities in Asia Minor. The Persian Empire, however, was now going to decay. Artaxerxes failed to recover revolted Egypt, and was constantly at war with tributary princes and satraps. The want of cohesion in the unwieldy ill-assorted aggregate of "peoples, nations, and languages" was being severely felt.

22. *Artaxerxes III.*, son of the former, succeeded in B.C. 359, and reigned till 338. He was a cruel tyrant, who did nothing himself for his empire; but Greek troops and generals in his pay reconquered Egypt and other lost territories.

23. In B.C. 336 the last king of the Persian Empire, *Darius III.*, surnamed *Codomannus* (cod-o-man'nus), succeeded to power. His struggle with the Greeks is given in the notice of Alexander the Great. With the great battle in the plains of *Gaugame'la*, in Assyria, known as the *battle of Arbē'la*, from a town 50 miles distant, where Darius had his headquarters before the struggle, the Persian Empire came to an end in October, B.C. 331. The defeat of Darius was decisive; and in 330 he was murdered in Parthia by one of his satraps named Bessus. Asiatic Aryans had succumbed at last to their kinsmen of Europe, who, after repelling Oriental assaults upon the home of a new civilization, had carried the arms of avenging ambition into Asia, and struck a blow to the heart of the older system of polity, culture, and power.

24. In the doctrine of *Zoroaster*, who has been already referred to (page 69), pure spirit was worshipped under the Persian religion. There was no adoration of individual natural objects, but of the universe itself. Light is the form of the good and the true; it enables man to exercise choice, which he can only do when he has emerged from darkness. Light involves its opposite—darkness, as evil is opposite to good. Among the Persians, *Ormuzd* (called also *Auramazda* and *Oromasdes*) and *Ahriman* were the two opposed principles. *Ormuzd* was the lord of the kingdom of light, or good; *Ahriman*, king of the realm of darkness, or evil. *Ormuzd* is represented as to be finally conqueror in contest with *Ahriman*. *Ormuzd*, as lord of light, created all in the world that is beautiful and noble, the world being a kingdom of the sun. He is the excellent, the positive, in all natural and spiritual existence. Light is the *body* (or essence) of *Ormuzd*, and hence came the worship of fire, because *Ormuzd* is present in all light; but he is not represented as being the sun or moon itself, and this shows the spirituality of the Persian belief. In the sun or moon the Persians worshipped only the light, which is *Ormuzd*. He was held to be the ground and centre of all good existence—the highest wisdom and knowledge—the destroyer of the ills of the world, and the maintainer of the universe. On the contrary, the body of *Ahriman* is darkness, and the perpetual fire was burned to banish him from the temples. The chief end of every man's existence was held to be to keep himself pure, and to spread this purity around him. The sacrifices offered were the flesh of clean animals, flowers, fruits, milk, perfumes. Such was the interesting and spiritual form of belief held by the best of the ancient Persians who extended their sway over so many nations of divers faiths and degrees of civilization. The popular creed and religious system among the lower and less educated classes was probably one of a much less elevated and spiritual character, involving many superstitions.

25. The priests or *Magi* had great power, from the reverence of the people for them, as being essential agents to the due performance of religious rites. This national priesthood, like the Chaldeans in the Babylonian Empire, formed a caste regarded as the special repositories of religious knowledge, ethics, and mental culture. The modern term of reproach "magic," in its superstitious sense, is connected with their professions of divination and pretence at acquirement of

The Magi.

hidden knowledge by the raising of the dead and by juggling with cups and water.

26. In science, art, and learning the Persians developed little or nothing that was new, except in architecture. In the conquest of the Assyrians, Babylonians, Phœnicians, and Egyptians the Persian king and nobles came into possession alike of the scientific acquirements and learning of those peoples, and of the products of the mechanical arts which are concerned in the luxuries and comforts of life. The Persians were soldiers, and not craftsmen, and had no need to be producers, when they could be purchasers, of the carpets and muslins of Babylon and Sardis, the fine linen of Egypt, and the rich variety of wares that Phœnician commerce spread throughout the empire.

27. In architecture they were at first pupils of the Assyrians and Babylonians. The splendid palaces and temples of Nineveh and Babylon had existed for centuries before the Persians were anything more than a hardy tribe of warriors, and it was only after the acquirement of imperial sway that they began to erect great and elegant buildings for themselves. When that time came, the Persians showed that they could produce, by adaptation of older models, an architectural style of their own. This style was one that comes between the sombre, massive grandeur of Assyrian and Egyptian edifices and the perfect symmetry and beauty of the achievements of Greek art.

28. Palaces and tombs, not temples, were the masterpieces of Persian building, as the outdoor worship of the sun, or of the sacred fire kindled on some lofty spot, required no gorgeous "temples made with hands" for the indwelling of the God who was adored either in spirit or in the luminous manifestations of his power in the heavens above. The ruins of the city of *Persepolis*, in the province of Persis, are the most famous remains of Persian architecture. Here, on a terraced platform, stood vast and splendid palaces, "with noble portals and sweeping staircases, elegant fretted work for decoration, rows of massive pillars, and sumptuous halls." The doorways are adorned with beautiful bas-reliefs, and the great double staircase leading up to the "*Palace of Forty Pillars*" is especially rich in sculptured human figures. The columns are beautiful in form, sixty feet in total height, with the shaft finely fluted, and the pedestal in the form of the cup and leaves of a pendent lotus. Throughout the ruins a

Science and
the Arts in
Persia.

Architecture.

Persian
palaces
and tombs.

love of ornament and display is visible. In the bas-reliefs are profuse decorations of fretwork fringes, borders of sculptured bulls and lions, and stone-work of carved roses. The ruins, as a whole, present a complicated spectacle of fallen magnificence.

29. Of these *Babylon* has been already described (page 51) under the history of the empire of which she was the capital. *Ecbat'ana*, formerly the capital of the Median Empire, called *Achmetha* (ak'meth-a) in the book of Ezra, was a very ancient city, surrounded by seven walls, each overtopping the one outside it, and surmounted by battlements painted in five different colours, the innermost two being overlaid with silver and with gold. The strong citadel inside all was used as the royal treasury. *Susa*, called *Shushan* by the Hebrew writers Daniel and Nehemiah, was a square-built city unprotected by walls, but having a strongly fortified citadel, containing a royal palace and treasury. The only remains of the place are extensive mounds, on which are found fragments of bricks and broken pottery with cuneiform inscriptions. *Persepolis* was one of the two burial-places of the Persian kings, and also a royal treasury. Darius I. and Xerxes greatly enlarged and adorned the place, and it retained its splendour till it was partially burned by Alexander the Great. *Pasar'gada*, the other royal place of burial, its site having still the tomb of Cyrus and a colossal bas-relief sculpture of the great founder of the monarchy, was either south-east or north-east of Persepolis, the tomb of Cyrus appearing to settle the site as at *Murghab*, in the north-eastern position. *Sardis*, in western Asia Minor, once the capital of the Lydian monarchy, was the residence of the satrap of Lydia, and often occurs in history in connection with the presence of the Persian kings. It had an almost impregnable citadel placed on a lofty precipitous rock.

30. Of ancient Persian literature there are scarcely any remains except the sacred books in the collection called the *Zendavesta*, already mentioned (page 69). The splendour of Persian life at court and abroad is known to us from many sources. The sculptures of Persepolis show something of the state and ceremony attendant on a Persian king. In the book of Esther we read of King Ahasue'rus (who is identified as Xerxes) entertaining all "the nobles and princes of the provinces" for "a hundred and fourscore days," of his making a feast for seven days "in the court of the garden of the king's palace" for all the people of *Susa*; of pillars of marble, silver

curtain-rings, beds of gold and silver, pavements of marble that was red, and blue, and white, and black; of drink in vessels of gold diverse in shape and size, and "royal wine in abundance, according to the state of the king;" of garments of purple and fine linen; and of the absolute power of a Persian despot in his caprices and his wrath, with his "seven chamberlains that served in his presence," and with the lives of men and women of all ranks held in the hollow of his hand. The pride of Oriental monarchy, which claimed for the possessors of the throne the vain title of "King of Kings," was the pride that comes before destruction, the haughty spirit that deserves and provokes an irreparable fall.

COMMERCE OF THE ORIENTAL NATIONS.

The three chief commercial nations of antiquity before the Greeks became prominent in the Mediterranean were the *Babylonians*, *Phœnicians*, and *Carthaginians*. The routes of Babylonian trade have been mentioned (page 53) in the account of that empire. The commerce between eastern Asia and western Asia, and so on into Europe and north-eastern Africa, passed through Babylon. By land and sea, to and from northern India and central Asia, Ceylon, Arabia, and the Persian Gulf, in caravan and ship, the products of the remoter eastern world were thus exchanged with those of Phœnicia, Egypt, Asia Minor, and the adjacent parts of Europe. The trade of Phœnicia has been fully described (page 64), and we have now to deal further only with that of her great colony and rival, *Carthage*. On their own continent, Africa, the *Carthaginians* traded by caravan and ship with the barbarous tribes inland, and on the western coast, giving trinkets, saddlery, pottery, arms, and various kinds of cloth in exchange for hides and ivory, gold-dust and negro slaves. In the west of the Mediterranean, Carthage traded with the Greek colonies in southern Italy and Sicily, exporting negro slaves, cloths, and gold, and receiving in return the wine and oil of those fertile lands. From Corsica she imported wax, slaves, and honey; corn from Sardinia; sulphur from the Lip'ari Isles, north of Sicily; various metals from the south of Spain. On the north-western coast of Africa, where the modern Morocco extends, and in Spain, the *Carthaginians* had colonies, which carried on the trade with the tribes in that quarter. They shared also in the fishery of tunnies, fish still largely caught and sold in the Mediterranean.

ANALYTIC SYNOPSIS OF ORIENTAL HISTORY.

I. Nations treated of.—We have considered the history of the following ancient Eastern nations:—

ORIENTAL NATIONS OF ANTIQUITY ...	{	The <i>Chinese</i> .
	{	The <i>Hindoos</i> .
	{	The <i>Egyptians</i> .
	{	The <i>Babylonians</i> and <i>Chaldeans</i> .
	{	The <i>Assyrians</i> .
	{	The <i>Hebrews</i> .
	{	The <i>Phœnicians</i> .
	{	The <i>Medes</i> and <i>Persians</i> .

II. Classification of Races.—These nations may be classed in a fourfold way—the *Mongolian* (*Tartar*) family, and the *Aryan* (or *Indo-European*), the *Semitic*, and the *Hamitic* branches or races of the *Caucasian* family of mankind, as follows:—

MONGOLIAN FAMILY..		<i>Chinese</i> .
ARYAN RACE...	{	<i>Hindoos</i> .
	{	<i>Medes</i> and <i>Persians</i> .
SEMITIC RACE..	{	<i>Chaldeans</i> and <i>Babylonians</i> .
	{	<i>Assyrians</i> .
	{	<i>Phœnicians</i> .
	{	<i>Hebrews</i> .
HAMITIC RACE.....		<i>Egyptians</i> .

III. Place in History.—Summing up what has been stated respecting the part played by the several ancient Eastern nations, we notice the following characteristics:—

CHINESE	{	Noted in history for their exclusion, by circumstances and by choice, from historical connection with other nations—early advance to certain point of civilization—philosophical and religious system of Confucius excellent in theory—nation has remained fossilized in its culture—popular religion grossly idolatrous—government purely despotic—system of things pedantic and non-progressive—skilful mechanical artisans, but no artists—no true science—self-conceited in isolation—jealous of foreign interference—a wonder of placid adherence to the motto, “Whatever is, is right,” and a warning to other nations against superstitious reverence for ancestral wisdom.
	{	Till recent times almost isolated from the Western world—unwarlike, dreamy specimens of Aryan stock—early advance in civilization—have left a rich and remarkable religious and poetical literature in <i>Sanscrit</i> , one of the oldest of the Indo-European tongues—first came into real history on invasion by Alexander the Great B.C. 327—
HINDOOS	{	progress greatly checked by rigid system of <i>castes</i> —government of native princes thoroughly despotic—no free aspira-

- tions or political instincts in the people—popular religion grossly superstitious—*Brahminism* (a philosophic deism), creed of the educated, along with Mahometanism, introduced by conquest in thirteenth century A. D.—skilled at an early period in mathematics, manufactures, architecture—a tasteful, intelligent, but unpractical, non-historical people.
- EGYPTIANS. { One of the earliest civilized nations—the great representative of the *Hamitic* race—developed apart—were not a conquering or aggressive people—wonderful builders in the massive style—made great progress in mechanical arts, and some advances in science—government a monarchy restricted in authority by law, custom, and powerful priesthood—religion a nature-worship—popular worship the adoration of animals—an artistic, industrious, and peculiar nation—always wonderful and interesting to foreigners—did not greatly influence others.
- BABYLONIANS { About as ancient a race in civilization as the Egyptians—partially of *Tartar* race, mainly *Semitic*—made great progress at an early date in science—reached a high pitch of power and civilization—known to us, in great measure, from ruins with inscriptions in *cuneiform* writing—invented permanent system of weights and measures—great at astronomy—the Babylonian priests developed into a caste of learned men continuing (in the later Babylonian and Persian empires) long after extinction of their own nation as independent power.
- [*Early and Greater Empire*].
- ASSYRIANS ... { A *Semitic* people—warlike and conquering race—great in architecture and sculpture—very wealthy and luxurious—empire extended over Asia Minor (east of river Halys), Syria, Phœnicia, Palestine, most of Egypt, Media, and countries on Tigris and Euphrates to Persian Gulf—did artistic work in glass, metals, gems—rule despotic over loosely-connected nations.
- BABYLONIANS { A *Semitic* people—as a political power ruled for only eighty-seven years, B.C. 625–538, from end of Assyrian power to conquest by Persians under Cyrus—were a commercial and luxurious race—city of Babylon emporium for trade between eastern Asia and western Asia, Egypt, and Europe—great at manufactures of woven stuffs and gem-engraving.
- or CHALDIÆANS [*Later Empire*].
- HEBREWS ... { A pure *Semitic* race—little influence on political history of antiquity—distinguished by knowledge of the one God, and by the Scriptures transmitted to all future ages—a great monarchy under David and Solomon, then declined—a non-artistic, unscientific nation in ancient history.
- PHŒNICIANS { A pure *Semitic* people—greatest commercial and colonizing race of early times—distinguished as transmitters of civilization from East to West—never formed one great independent state—several independent cities, sometimes in alliance, sometimes hostile—*Tyre* and *Sidon* famous for dye, glass-making, embroideries, brass-work, weaving of

		B.C.
	Conquest by Alexander the Great	332
	Conquest by Romans	30
BABYLONIANS (<i>Early Empire</i>).	First probable historical date.—King Sargon	3800-3500
	Reign of King Hammurabi	(about) 2250
	Invasion and partial conquest by Elamites	before 2000
	Flourishing period of Babylonian monarchy	3000-1600
	Subordinate to Assyrian empire	ninth century.
	Overthrown by Assyria	eighth century.
	Shalmaneser reigned towards end of	fourteenth century.
	Tiglath-Pileser I. made conquests	(about) 1120
	Asshur-nasir-pal (great in architectural works) reigned	884-859
ASSYRIANS.	Tiglath-Pileser III. (greatly extended empire; obtained possession of Babylon) began to reign	745
	Sargon (captured Samaria) reigned	Assyria { 722-705
	Sennacherib reigned	{ at height { 705-681
	Esarhaddon	{ of power { 680-668
	Assur-bani-pal (promoted arts and literature) reigned	668-625
	Nineveh taken, and Assyrian empire overthrown by Babylonians, helped by Medes	(about) 606
LATER BABY- LONIANS (<i>Chaldeans</i>).	Later Babylonian empire began	625
	Nabopolassar, founder of empire, reigned	625-604
	Nebuchadnezzar reigned	604-561
	Babylon gained by Cyrus, king of Persia, and empire fell	538
	Migration of Abraham from Ur to Canaan twentieth or following century.	
	Departure of Israelites from Egypt	(prob.) 1491
	Conquest of Canaan completed	1426
	Federal republic under Judges, &c.	1426-1095
	Saul reigned	1095-1056
	David reigned	1056-1015
	Jerusalem conquered from Jebusites	1048
	Solomon reigned (Jewish nation at height of power	1015-975
	Separation of monarchy into Judah and Israel	975
	Tiglath-Pileser III. of Assyria carried part of people of Israel into captivity	740
	Sargon, king of Assyria, took Samaria, and carried off rest of Israel captive; end of kingdom of Israel	721
	Sennacherib's invasion of Judah	713
HEBREWS	Assyrian second invasion of Judah	677
	Josiah defeated and slain by Pharaoh-Necho	610
	Jerusalem taken by Nebuchadnezzar, king of Babylon	599
	Jerusalem taken and burned by Nebuchadnezzar, and Judah carried away to Babylonish captivity	586
	Edict of Cyrus, king of Persia, for return of Jews from captivity	536
	Dedication of the temple at Jerusalem	515

		B.C.
	Ezra governor of the Jews	458-445
	Nehemiah governor of Jews	445-420
	Judæa remained subject to Persia	420-332
	Judæa under rule of Ptolemies	300-202
	Judæa under kings of Syria	202-164
	Judas Maccabæus in power	166-161
	Complete independence of Judæa from Syria (about)	130
	Conquest of Judæa by Rome	63
		A.D.
	Destruction of Jerusalem and dispersion of people	70
	Were settled on coast of Canaan and Syria before	B.C.
		fifteenth century.
	Sidon subject to Tyre (about)	1050
	Sidon independent (about)	700
	Sidon taken by Nebuchadnezzar (about)	600
	Sidon subject to Persia (about)	500
PHœNICIANS	Sidon submitted to Alexander the Great	333
	Tyre a powerful city	1200
	Tyre resisted with success Sargon of Assyria	721-717
	Tyre taken by Nebuchadnezzar of Babylon	585
	Tyre taken by Alexander the Great	332
	Phœnicia conquered by Romans	63
	Carthage founded (about)	850
	Medes established their power (about)	800
	Partial conquest by Sargon of Assyria (about)	710
	Monarchy founded by Cyaxares on conquest of Assyria (about)	625
	Cyaxares reigned (till)	593
	Astyages reigned	593-550
	End of Median monarchy	550
	Foundation of Persian empire by Cyrus	550
	Conquest of Lydia by Cyrus	546
	Capture of Babylon by Cyrus	538
	Death of Cyrus in Scythia	529
	Cambyes reigned	529-522
	Conquest of Egypt by Cambyes	525
MEDES AND PERSIANS...	Darius Hystaspis (Darius I.) reigned	521-485
	Darius invaded Scythia	508
	Revolt of Greek cities in Ionia, and burning of Sardis by Athenians	500-499
	Invasion of Greece by Darius	490
	Xerxes reigned	485-465
	Xerxes' invasion of Greece	480
	Artaxerxes I. (<i>Longimanus</i>) reigned	464-425
	Darius II. (<i>Nothus</i>) reigned	424-405
	Artaxerxes II. (<i>Mnemon</i>) reigned	405-359
	Battle of Cunaxa ("Retreat of ten thousand")	401
	Peace of Antalcidas concluded with Greeks	387
	Artaxerxes III. reigned	359-338
	Darius III. (<i>Codomanus</i>) reigned	336-331
	Battle of Arbela and overthrow of Persian empire by Alexander the Great	331

V. General Summary.

On Oriental history in general it has been observed that "a monotonous uniformity pervades the histories of nearly all Oriental empires, from the most ancient down to the most recent times. They are characterized by the rapidity of their early conquests; by the immense extent of the dominions comprised in them; by the establishment of a *satrap* or *pacha* system of governing the provinces; by an invariable and speedy degeneracy in the princes of the royal house, the effeminate nurslings of the seraglio succeeding to the warrior-sovereigns reared in the camp; and by the internal anarchy and insurrections, which indicate and accelerate the decline and fall of these unwieldy and ill-organized fabrics of power."¹ The same writer observes that "it is also a striking fact that the governments of all the great Asiatic empires have in all ages been absolute despotisms." The German historian Heeren (*hay'rn*) connects this with another great fact, important from its influence both on the political and the social life of Asiatics. "Among all the considerable nations of inner Asia, the paternal government of every household was corrupted by polygamy; where that custom exists a good political constitution is impossible. Fathers being converted into domestic despots, are ready to pay the same abject obedience to their sovereign which they exact from their family and dependants in their domestic economy." Sir E. Creasy also points to "the inseparable connection between the state religion and all legislation which has always prevailed in the East, and the constant existence of a powerful sacerdotal body, exercising some check on the throne itself, grasping at the civil administration, claiming the supreme control of education, fixing the lines in which literature and science must move, and limiting the extent to which it shall be lawful for the human mind to prosecute its inquiries." We may observe on this head that exactly the same state of things prevails at this moment in the one empire of the Oriental type which exists in Europe, that of Turkey. All true progress in western civilization and methods of government is there prevented by the influence of the *Ulemas* or doctors of the religious law, which extends to the relations of civil life, and the decisions of the *Muftis*, or magistrates for religious and civil affairs, chosen from among the ulemas, constitute the jurisprudence of the empire. The Turk, therefore, cannot alter his ways, because his religion does not permit it, and the highest officer of the church, the *grand mufti*, or *Sheikh-ul-Islam*, is constantly at the side of the Sultan to check concession to the ideas and demands of the European powers. We can now understand why the great feature of all the Oriental nations was their unprogressive character. The despotic nature of the government in all of them, the institution of *castes* in some of them, the influence of superstition in preventing the adoption of new ideas in thought and new methods in action,—these hindered the free play of the powers of man, and so, though the ancient nations of the East made great advances in civilization, that civilization was of a stationary character. Asia is most interesting as "the land of births and beginnings," but it was on the soil of Europe that the great Aryan race was to carry forward humanity to political, religious, mental, and social freedom.

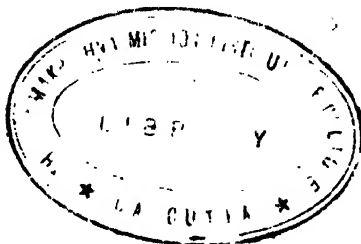
¹ Creasy's *Fifteen Decisive Battles of the World*.

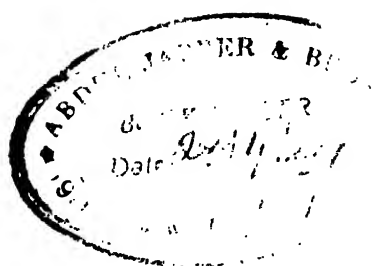
INDEX TO PART I.

- Abraham, 44, 54.
 Accad, 43.
 Accadians, 43, 44.
 Achæmenidæ, 70, 71.
 Ahriman, 75.
 Akbar, Sultan, 17.
 Alexander the Great, 16, 32, 46, 58, 63, 123, 124-131.
 Alexandria, 32, 34, 63, 126, 131, 132, 133, 140, 220, 229, 253, 340.
 Amasis, 32.
 Amenophis, 30.
 Anherst, Lord, 13.
 Anaxagoras, 32, 155.
 Antiochus the Great, 59, 134, 199; do. Epiphanes, 59, 134.
 Anubis, 37, 38.
 Apis, 37.
 Apries (Pharaoh-Hophra), 32.
 Arabs, 5, 6, 288.
 Armenia, 22, 130, 572.
 Artaphernes, 72, 108.
 Artaxerxes I. (Longimanus), 58, 73; do. II. (Mnemon), 74; do. III., 74.
 Aryans (Indo-Europeans), 6, 7, 8, 9, 107, 279.
 Ashtoreth (Astarte), 67.
 Asia Minor, 22, &c., 130, 134, 286, 201, 314.
 Assur-bani-pal, 31, 48, 49.
 Assur-nasir-pal, 47.
 Assyria, Assyrians, 6, 22, 23, 41, 46, 50.
 Astyages, 69, 70.
 Baal, 67.
 Babel, 42.
 Baber (Sultan), 17.
 Babylon (city), 49, 51, 52, 53, 72, 128, 129.
 Babylonia, Babylonians, 6, 22, 23, 41-46, 51-53, 130.
 BATTLES (and Sieges) :—
 Arbela, 74, 127.
 Cunaxa, 74.
 Marathon, 3, 72, 86, 108.
 Platæa, 73, 111, 112.
 Belshazzar, 53.
 Bessus, 74, 128.
 Brahmins, Brahminism, 17, 18, 19.
 Buddhism, 13, 18, 19.
 Calah, 46.
 Calneh, 43.
 Cambyses, 32, 71.
 Canaan, 44, 54.
 Carthage, 63, 64, 142, 143, 187, 195, 196-200, 206.
 Castes (India), 17; Egypt, 33.
 Caucasian race, 5, 6.
 Celts, 6, 8, 217, 279, 282, 339.
 Cephren, 29, 35.
 Chaldaea, Chaldeans, 22, 41, 43, 51.
 Champollion, 27.
 Chedorlaomer, 44.
 Cheops, 29, 35.
 China, 11-15, 392, 395.
 Cilicia, 64.
 COLONIES: Phœnician, 63, 64; Carthaginian, 78; Greek, 94-96, 131, 140-144; Portuguese, 391, 392, 600, 601; Spanish, 591, 594-600; Dutch, 602, 603, 629; French, 602, 629.
 COMMERCE: Egyptian, 1; do. under Ptolemies, 133; Babylonian, 53; Jewish, 56; Phœnician, 30, 21, 61-65; see 78; Carthaginian, 78; Greek, 96; Mediæval, 330, 347, 349, 350, 351, 352; Modern, 393, 394, 627-629.
 Confucius, 11, 12.
 Croesus, 70.
 Cuneiform writing, 45.
 Cyaxares, 49, 60.
 Cyprus, 64, 120, 322, 323, 426.
 Cyrene, 32, 96.
 Cyrus the Great, 52, 58, 70, 71; do. the Younger, 74.
 Darius the Mede, 58; Dar. Hystaspis (Darius I.), 58, 71, 72, 106, 107; Dar. II. (Nothus), 74; Dar. III. (Codomanus), 74, 125, 126-128.
 Datis, 72, 108.
 David (King of Israel), 56.
 Diodorus Siculus, 26.
 Ecbatana, 72, 77, 129.
 Egypt, Egyptians, 6, 7, 24-41, 126, 130, 131-134, 220, 225, 336, 289, 291, 325, 328, 393, 424, 516.

- Elam, 22, 44.
 Elath, 63.
 Erech, 43.
 Esarhaddon, 31, 48.
 Ethiopia, Ethiopians, 5, 30.
 Euphrates, 23, 41, 42.
 Ezra, 58.
 Gades, 64.
 Germans (race), 6; see also *Tentons*.
 Greece, Greeks (ancient), 6, 32, 86, &c.,
 144-146; 150, 200; Gr. deities, 147, 148;
 Gr. festivals, games, 149; Gr. literature,
 151-154; Gr. philosophy, 154-158; Gr.
 art, 158-162.
 Hamitic race, 6.
 Hammurabi, 44.
 Hebrews (race, nation), 6, 22, 54-60.
 Hellas, Hellenes, 8, 88, 90, 279.
 Herodotus, 26, 32, 142, 153.
 Hezekiah, 47, 57.
 Hindoos, 5, 6, 16, 20, 21.
 Hiram (King) of Tyre, 63, 65.
 Hittites, 30.
 Hyksos, 30.
 India, 16, 128, 391, 392.
 Indo-European (Aryan) race, 6, 195, 292.
 Isis, 37, 39.
 Jehanghir (Sultan), 17.
 Jenghis Khan, 12, 294, 387.
 Jerusalem, 56, 57, 60, 212, 241, 242, 263,
 314, 320, 321, 325, 327, 328.
 Jews: see *Hebrews* and *Jerusalem*.
 Jezebel, 67.
 Joseph (patriarch), 30.
 Josiah, 32, 57.
 Khorsabad, 42.
 Koyunjik, 42.
 Kublai Khan, 12.
 Lao-Tse, 11, 13.
 Latin (races), 6, 8, 167, 279; do. (nation),
 168, 173, 188, 189; language, 281, 339,
 394.
 Layard, 41.
 Lithuanians, 8, 279.
 Lydia, 70.
 Macartney, Lord, 13.
 Maccabees, the, 59.
 Magi, the, 75, 291.
 Mahomet, 289, 290; Mahometanism, 18.
 Mahrattas, 17.
 Manchoos, the, 13.
 Manetho, 26, 29.
 Marco Polo, 12, 389.
 Mardonius, 72, 73, 107, 111.
 Massagetæ, the, 71.
 Media, Medes, 23, 49, 52, 68, 69, 70.
 Memphis, 29, 34.
 Menes, 29.
 Menkres (or Mycerinus), 29, 35.
 Mesopotamia, 22, 44, 45, 324.
 Mongolian race (Moguls), 5, 12, 16, 17, 279,
 292, 293, 295, 387.
 Mosul, 42.
 Nabonadius, 52.
 Nabopolassar, 49, 51.
 Nebuchadnezzar, 32, 43, 51, 57, 63.
 Necho, 31, 57.
 Nehemiah, 58.
 Nergilissar, 50.
 Nile, 23, 25, 25; see *Egypt*, and 636, 637.
 Nimrod, 42, 45.
 Nimroud, 52.
 Nineveh, 49, 69,
 Ninus, 46.
 Ophir, 56, 65.
 Ormuzd, 68, 75.
 Osiris, 37, 38, 39.
 Palmyra, 65, 246.
 Pasargada, 77.
 Persepolis, 76, 77, 128.
 Persia, Persians (ancient), 5, 6, 22, 23, 32,
 52, 69-78; see under *Wars*; do. me-
 diæval and modern, 286, 291, 293, 425,
 641, 628-31.
 Pharaoh-Necho: see *Necho*.
 Phœnicia, Phœnicians, 6, 20, 22, 32, 56, 61-
 67, 212.
 Plato, 32, 143, 154, 155, 157.
 Psammeticus, 31.
 Psammeticus III., 32.
 Ptolemy Lagus, 58; Ptol. I. (Soter), of
 Egypt, 131; do. II. (Philadelphus), 132;
 do. III. (Euergetes), 132, 133; do. IV.
 (Philopator), 133; do. V. (Epiphanes),
 27, 133.
 Ramses, 30.
 Rawlinson, 42.
 Rehoboam, 57.
 Rhodes, 64, 95, 119, 136, 141, 142, 322, 351,
 425.
 Romans (ancient), 6; Rome (Republic), 165,
 &c.; Roman deities, 193, 194; roads,
 193; aqueducts, 204; literature, 205,
 206, 226, 227, 232-235; civil law, 282,
 284, 285, 358.
 Rosetta stone, 27.

- Salamis, 72.
 Samuel, prophet, 56.
 Sanscrit, 8, 19, 150.
 Sardinia (the island), 64, 196, 197, 286, 349, 399, 454; do. Kingdom of, 478, 515, 516, 531, 537, 538, 546, 547-549.
 Sardis, 70, 72, 73, 77, 107, 109.
 Sargon, 47, 57, 63, 69.
 Saul, 56.
 Scythia, 72.
 Semitic race, 6, 7, 195, 288, 292.
 Sennacherib, 31, 47, 57.
 Septuagint, 59, 134.
 Sesostris: see *Ramses*.
 Sestos, 73.
 Shah Jehan, 17.
 Shalmaneser, 46; do. II., 47.
 Shepherd-kings (Egypt): see *Nykses*.
 Shinar, 43.
 Shishak, 31.
 Sily, 64, 96, 137, 142-144, 167, 196, 197, 286, 302, 351, 386, 454, 531, 537, 538, 544.
 Sidon, 32, 62, 65.
 Slavonians, 6, 8, 244, 279, 282, 295, 363, 388, 464.
 Solomon, 56.
 Spain (ancient and mediæval), 64, 196, 197, 198, 200, 201, 220, 229, 238, 241, 256, 260, 261, 279, 280, 281, 291, 293, 294, 297, 302, 351, 357, 362; do. modern, 376-378, 393, 397-399, 403, 406, 411, 414, 415, 419-424, 444, 447, 449, 450, 451, 454, 475, 477, 478, 524, 525, 573-576, 591-600.
 Susa, 72, 77, 128. • • •
 Susiana, 22.
 Syria, 22, 130, 212, 215, 286, 289, 291, 314, 320, 424, 516, 541.
 Taj-Mahal, the, 17.
 Tarshish, 56.
 Tartar race, 5, 254, 293, 295, 387, 392, 464, 465, 472.
 Teutons (race), 6, 8, 257, 279; do. tribe, 209.
 Thebes (Egypt), 29, 30, 34; do. Boetia, 120, 121, 122, 123, 125.
 Tiglath-Pileser I., 46, 47; do. III., 47, 57.
 Tigris, 4, 7, 23, 41, 42.
 Timur the Tartar (Tamerlane), 17, 388.
 Titus Emperor, 60, 240, 241.
 TREATIES OF PEACES, ALLIANCES, CONVENTIONS, &c.:
 Antalcidas, 74, 120, 140.
 Tyre, 56, 62, 63, 65, 126.
 Ur, 41.
 Utica, 64, 195, 221.
 Vedas, the, 18, 150.
 WAR:—
 Persia and Greece, 72, 73, 107-112.
 Xenophon, 74, 153, 154, 155.
 Xerxes, 72, 73, 109-111.
 Young, Dr., 27.
 Zedekiah, 32, 57.
 Zend language, 68, 69.
 Zendavesta, the, 69, 77, 150.
 Zerubbabel, 58.
 Zoroaster, 69, 75, 289.





909/SAN



14260

